

BX 4 .A4 1893 c.1
International Christian
Conference (1893 :
Christianity practically
applied

rep
mbo
KFP

CHRISTIANITY PRACTICALLY
APPLIED.

PUBLICATIONS OF THE

Evangelical Alliance.

NATIONAL PERILS AND OPPORTUNITIES. Discussions of the Washington Conference, 1887. 8vo, cloth, \$1.50.

NATIONAL NEEDS AND REMEDIES. Discussions of the Boston Conference, 1889. 8vo, paper, \$1.00; cloth, \$1.50.

CHRISTIANITY PRACTICALLY APPLIED. Discussions of the Chicago Meeting, 1893. In two volumes, designated as

The General Conference. 8vo, cloth, \$2.00.

The Section Conferences. 8vo, cloth, \$2.00.

THE BAKER & TAYLOR CO., PUBLISHERS,
5 AND 7 EAST SIXTEENTH STREET,
NEW YORK.

The Alliance does not hold itself responsible for the expression of individual opinion contained in the discussions printed in this volume.

CHRISTIANITY PRACTICALLY APPLIED.

THE DISCUSSIONS OF THE
INTERNATIONAL CHRISTIAN CONFERENCE

HELD IN

CHICAGO, OCTOBER 8-14, 1893.

IN CONNECTION WITH

THE WORLD'S CONGRESS AUXILIARY OF THE
WORLD'S COLUMBIAN EXPOSITION

AND UNDER THE AUSPICES AND DIRECTION OF THE

✓ EVANGELICAL ALLIANCE

FOR THE

UNITED STATES.

THE SECTION CONFERENCES.

NEW YORK:
THE BAKER & TAYLOR CO.,
5 AND 7 EAST 16TH STREET.

Copyright, 1894,

BY

THE EVANGELICAL ALLIANCE FOR THE UNITED STATES.

INTRODUCTION.

THE programme of the International Christian Conference held in connection with the World's Columbian Exposition, and under the direction of the Evangelical Alliance, was divided into four general subjects, as follows:

- I. The Religious Condition of Protestant Christendom.
- II. Christian Liberty.
- III. Christian Union and Co-operation.
- IV. The Church and Social Problems.

The discussions under the first three general divisions and nearly a third of those under the last belonged to the General Conference and are contained in the first volume of the report. The remainder belonged to the Section Conferences and, with the exception of the discussions on Social Purity (for men only) which are not published, are found in this volume.

The addresses of the Section Conferences were of a less formal character than those of the General Conference. This was especially true of the conference on Theological Education, the discussions of which were in large measure impromptu. It should be added that on account of the imperfect report of this and of several other conferences some portion of the matter had to be cut out.

The sessions of the Section Conferences were presided over by Rev. Joachim Elmendorf, D.D., Mr. R. R. McBurney, President W. De W. Hyde, D.D., Professor Graham Taylor, D.D., Mr. John Paton, Mr. Anthony Comstock, Rev. E. H. Byington, Rev. Willard Parsons, Mrs. Charles Henrotin, Mrs. E. W. Blatchford, and Mrs. Lucy Rider Meyer, M.D.

TABLE OF CONTENTS.

	PAGE
INTRODUCTION,	V
<i>EVANGELISTIC.</i>	
<i>A Working Church,</i>	I
Rev. KERR B. TUPPER, D.D., Denver, Col.	
<i>Institutional Methods of Church Work,</i>	26
Rev. C. A. DICKINSON, Boston, Mass.	
WHAT CAN THE CHURCHES EFFECT THROUGH YOUNG PEOPLE'S ORGAN- IZATIONS?	32-46
I. <i>The Brotherhood of St. Andrew,</i>	32
Mr. J. H. HOUGHTELING, Chicago, Ill.	
II. <i>The Young People's Society of Christian Endeavor,</i>	40
Rev. C. A. DICKINSON, Boston, Mass.	
III. <i>The Brotherhood of Andrew and Philip,</i>	44
Rev. GRAHAM TAYLOR, D.D., Chicago, Ill.	
<i>How to Put Young Men and Young Women to Work,</i>	47-59
Rev. HOWARD S. BLISS, Brooklyn, N. Y.,	47
Rev. N. M. CALHOUN, D.D., Canandaigua, N. Y.,	54
<i>The Evening Congregation,</i>	60
Rev. JOHN C. FAVILLE, Appleton, Wis.	
<i>Parish Houses,</i>	65
Rev. GEORGE H. MCGREW, D.D., New York, N. Y.	
<i>Deaconesses,</i>	70-95
Mrs. LUCY RIDER MEYER, M.D., Chicago, Ill.,	70
Sister DORA (Miss DORA STEPHENSON), London, Eng.,	76
Rev. GEORGE U. WENNER, D.D., New York, N. Y.,	83
Miss MARGARET DREYER, Chicago, Ill.,	94
<i>House-to-House Visitation,</i>	96
Mrs. S. B. CAPRON, Chicago, Ill.	
<i>Object Talks and Stereopticon Sermons,</i>	99
Rev. C. H. TYNDALL, New York, N. Y.	
<i>Athletics in Reaching Young Men,</i>	107-129
Mr. WILLIAM E. DODGE, New York, N. Y.,	107
Prof. A. A. STAGG, Chicago, Ill.,	108
Prof. HENRY DRUMMOND, Glasgow, Scotland,	117

	PAGE
Lord KINNAIRD, London, England,	120
Prof. EHLER, Chicago, Ill.,	125
<i>Christian Work in Factory Towns</i> ,	130
Rev. PERCY S. GRANT, New York, N. Y.	
<i>Christian Work in the Lumber Camp</i> ,	140-154
Mr. A. TERRY, Chippewa Falls, Wis.,	140
Rev. W. G. PUDDFOOT, South Framingham, Mass.,	150
<i>Open-Air Services</i> ,	155
Rev. E. H. BYINGTON, Brooklyn, N. Y.	
Rev. C. H. TYNDALL, New York, N. Y.	
Rev. H. S. BLISS, Brooklyn, N. Y.	
Prof. GRAHAM TAYLOR, D.D., Chicago, Ill.	
<i>How to Reach Non-church-going Workingmen</i> ,	179-189
Rev. W. S. RAINSFORD, D.D., New York, N. Y.,	179
Prof. C. R. HENDERSON, D.D., Chicago, Ill.,	185
<i>How to Reach the Non-church-going Element of Our Foreign Population</i> ,	190-195
Rev. E. A. ADAMS, D.D., Chicago, Ill.,	190
Prof. R. A. JERNBERG, Chicago, Ill.,	192

REFORMATORY.

<i>The Churches and Tenement-house Reform</i> ,	196-213
Mr. A. T. WHITE, Brooklyn, N. Y.,	196
Rev. W. T. ELSING, New York, N. Y.,	208
<i>The Churches and Political Reforms</i> ,	214
Prof. J. R. COMMONS, Bloomington, Ind.	
<i>The Churches and Temperance Reform</i> ,	226
Prof. J. R. COMMONS, Bloomington, Ind.	
<i>The Churches and Organized Charities</i> ,	235
Rev. H. G. HOADLEY, Waterbury, Conn.	

SOCIAL.

<i>Boys' Brigades</i> ,	245
Prof. HENRY DRUMMOND, Glasgow, Scotland.	
<i>Genesis of the Boys' Brigade</i> ,	253
Rev. M. R. DEMING, New York, N. Y.	
<i>The Boys' Club: Its Work and Use by the Church</i> ,	257-268
Rev. J. C. COLLINS, New Haven, Conn.,	257
Rev. H. S. BLISS, Brooklyn, N. Y.,	265
<i>The Domestic Circle</i> ,	269
Miss GRACE DODGE, New York, N. Y.	
<i>Fresh-air Funds</i> ,	274
Rev. WILLARD PARSONS, New York, N. Y.	
<i>Holiday Houses</i> ,	280
Miss E. A. BUCHANAN, New York, N. Y.	

	PAGE
<i>Lunch Clubs,</i>	284
Miss KATHARINE HEAD, Chicago, Ill.	
<i>Home-culture Clubs,</i>	287
ADELAIDE MOFFATT, Northampton, Mass.	
<i>Maternal Associations,</i>	290
Mrs. L. S. BAINBRIDGE, New York, N. Y.	
<i>Outing Clubs,</i>	293-301
Rev. W. T. ELSING, New York, N. Y.,	293
Rev. H. S. BLISS, Brooklyn, N. Y.,	298
<i>Men's Social Settlements,</i>	302
Mr. R. A. WOODS, Boston, Mass.	
<i>Social Settlements,</i>	307
Miss JANE ADDAMS, Chicago, Ill.	
<i>The "Settlement" Idea in Parish Work,</i>	310
Rev. GEORGE HODGES, D.D., Pittsburgh, Pa.	
<i>Working Girls' Societies,</i>	322
Miss GRACE DODGE, New York, N. Y.	

EDUCATIONAL.

<i>The Relation of the Kindergarten to the Sunday-school,</i>	325-340
Miss LUCY WHELOCK, Boston, Mass.,	325
Miss STELLA WOOD,	329
Mrs. ALICE H. PUTNAM,	330
Mrs. PEABODY, Boston, Mass.,	331
Mrs. L. S. BAINBRIDGE, New York, N. Y.,	331
Miss BERTHA PAYNE, Hinsdale, Ill.	332
<i>English Continuation and Recreation Schools,</i>	341
Mr. W. A. DUNCAN, Ph.D., Syracuse, N. Y.	

MISCELLANEOUS.

<i>Public Baths,</i>	349
Mr. JOHN PATON, New York, N. Y.	
<i>Provident Savings Banks,</i>	356
Rev. H. S. BLISS, Brooklyn, N. Y.	
<i>Trained Nurses,</i>	363
Mrs. L. S. BAINBRIDGE, New York, N. Y.	
<i>Failures in Christian Work,</i>	367
Mr. C. D. KELLOGG, Ph.D., New York, N. Y.	
THE PROBLEM OF THE COUNTRY CHURCH,	379-420
I. <i>The Country Church,</i>	379
Rev. NORMAN PLASS, Cleveland, O.	
II. <i>Interdenominational Comity among Country Churches,</i>	390
Rev. G. E. HOOKER, Medical Lake, Washington.	
III. <i>The Andover Band,</i>	405
Rev. O. T. SEWELL, Strong, Me.	

	PAGE
IV. <i>Social Christianity of the Country</i> ,	412
Mr. R. A. WOODS, Boston, Mass.	
V. <i>The Sociological Aspect of the Subject</i> ,	417
Rev. S. W. DIKE, LL.D., Auburndale, Mass.	
CONFERENCE ON THEOLOGICAL EDUCATION,	421-484
I. <i>The Work of the Seminary as Conditioned by its Location</i> ,	421
Prof. G. F. WRIGHT, D.D., Oberlin, O.	
II. <i>Field Work: Its Educational Value and Relation to Financial Aid</i> ,	428
Prof. GRAHAM TAYLOR, D.D., Chicago, Ill.	
Prof. HERRICK JOHNSON, D.D., Chicago, Ill.	
Principal GRANT, D.D., Kingston, Canada.	
Prof. C. E. HEWETT, D.D., Chicago, Ill.	
III. <i>Relation of the Seminary to the Foreign Population</i> ,	442
Prof. H. M. SCOTT, D.D., Chicago, Ill.	
Prof. S. L. UMBACH, D.D.	
IV. <i>Relation of the Seminary to Foreign Missions</i> ,	448
Prof. J. F. RIGGS, D.D., New Brunswick, N. J.	
Prof. J. D. SEVERINGHAUS, D.D., Chicago, Ill.	
Prof. H. M. SCOTT, D.D., Chicago, Ill.	
V. <i>Standards of Admission, Scholarship, and Degrees</i> ,	454
Prof. A. C. ZENOS, D.D., Chicago, Ill.	
Prof. FRANCIS BROWN, D.D., New York, N. Y.	
VI. <i>Sociology in the Curriculum of the Seminary</i> ,	461
Rev. S. W. DIKE, LL.D., Auburndale, Mass.	
Pres. GEORGE A. GATES, D.D., Grinnell, Iowa.	
VII. <i>Relation of the Theological Seminary to the College</i> ,	466
Prof. A. G. LITTLE, D.D., Evanston, Ill.	
Rev. Mr. BLATCHLEY.	
Prof. FRANCIS BROWN, D.D., New York, N. Y.	
VIII. <i>Relation of the Divinity School to the University</i> ,	473
Dean E. B. HULBERT, D.D., Chicago, Ill.	
Prof. H. M. SCOTT, D.D., Chicago, Ill.	
Mr. CAPPUS, Indianapolis, Ind.	
IX. <i>English Bible Instruction for Personal Work</i> ,	479
Rev. R. A. TORREY, Chicago, Ill.	
X. <i>Training of the Spiritual Life in Theological Seminaries</i> ,	482
Prof. C. S. NASH, D.D., Oakland, Cal.	

EVANGELISTIC.

A WORKING CHURCH.*

BY REV. KERR B. TUPPER, D.D., PASTOR FIRST BAPTIST
CHURCH, DENVER.

IN the simplest manner possible the present speaker will seek to set forth methods of work as they are prosecuted by his own church. Other and far better plans have been originated and made successful by others, but the following are presented by this pastor as those which he himself knows, from a joyous personal experience, to be practicable and easy of execution.

Were one to spend a week's time in Denver and note the operations of the First Baptist Church of that city during the seven days of the week, he would witness the following order carried out as that church's usual, normal plan of work for its 1286 members :

SUNDAY SERVICES.

- 9:30 A.M. Two cottage prayer-meetings in city suburbs.
- 10:00 A.M. Praise and prayer-meeting in church parlors.
- 11:00 A.M. Worship and preaching at home church.
- 11:00 A.M. Preaching service at Overland Mills.
- 11:00 A.M. Preaching service at Petersburg suburbs.
- 2:30 P.M. Bible-school session at home church.
- 2:30 P.M. Capitol Hill Mission School—eastern part of city.

* Many will wonder at the organization of this church. Some will say, "Organized to death." You might as well say the German Army is organized to death. The only way to judge of an organization is by its efficiency. There have been 522 additions to this church in three years and nine months—an increasing number each year; and the attendance has increased five-fold.—ED.

- 2:30 P.M. Berean Mission School—northern part of city.
 2:30 P.M. Eighth Avenue Mission School—southern part of city.
 2:30 P.M. Bethel Mission School—northeastern suburb.
 2:30 P.M. Overland Mission School—southern suburb.
 2:30 P.M. Montclair Mission School (union)—eastern suburb.
 2:30 P.M. Railroad Mission School (union)—near railroad shops.
 4:00 P.M. Chinese Mission School at home church.
 4:00 P.M. Junior Y. P. S. C. E. prayer-meeting.
 6:45 P.M. Y. P. S. C. E. devotional meeting.
 7:45 P.M. Worship and preaching at home church.
 7:45 P.M. Preaching at Eighth Avenue Mission.
 7:45 P.M. Preaching in German at Berean Mission.

Following our Sunday services comes our

WEEK-DAY WORK.

- Monday.*—7:30 P.M. Pastor's and deacons' meeting in study with any desiring religious conversation.
 7:30 P.M. Chinese school.
Tuesday.—3:00 P.M. Temple Builders' meeting, bi-monthly.
 7:30 P.M. Advisory Board meeting, each first Tuesday.
 7:30 P.M. Bible-school conference, each second Tuesday.
 7:30 P.M. Preaching at Eighth Avenue, each Tuesday.
Wednesday.—7:00 P.M. Weekly Bible study, led by Bible-school superintendent.
 7:45 P.M. Weekly church prayer-meeting, covenant meeting, or lecture.
Thursday.—3:00 P.M. Woman's Aid Society meeting, first Thursday.
 8:00 P.M. Monthly social, each third Thursday.
Friday.—3:00 P.M. Woman's Missionary Society, first Friday.
 8:00 P.M. Young people's free lecture or social on alternate Fridays.

Saturday.—2:30 P.M. Junior Endeavor meeting, first and third Saturdays.

2:30 P.M. Boy's Temperance Cadets, second and fourth Saturdays.

4:00 P.M. Young women's prayer-meeting.

4:00 P.M. Mothers' sewing-school at Berean Mission.

Now to keep all these services interesting and successful is no easy work. It requires plan, purpose, patience, pluck. No pastor can accomplish it without a consecrated people. In order to the prosecution of these duties the church under consideration has a full set of officers elected annually by the members, sixteen organizations, which have been instituted as necessity demanded, and twenty-two committees, each of which is under the supervision, more or less, of the pastor and his spiritual staff, the deacons.

The officers, besides the pastor, are: deacons (twelve in number), deaconesses (seven in number), clerk of the church, clerk of the deacons, trustees (three in number), advisory trustees (two in number), church treasurer, Fellowship Fund treasurer. The method of electing these officers is not the usual one, and is, as it appears to us, a most satisfactory method.

On the Wednesday evening preceding by two weeks the annual meeting of the church, the pastor appoints a committee of nine members, whose duty it is to submit to the church, at the annual meeting, the names of persons for election as officers to serve the church for the ensuing year. Two persons, at least, heretofore nominated, are named for each office to be filled.

At the annual business meeting four deacons and one trustee are elected to serve one year, four deacons and one trustee for two years, and four deacons and one trustee for three years; and at each subsequent annual meeting four deacons and one trustee are elected for three years. This rule holds good in relation to advisory trustees also.

The organizations of this church are: Church Aid Society, Woman's Mission Society, Temple Builders, Y. P. S. C. E., Junior Y. P. S. C. E., The Whatsoevers, Boys' Temperance Cadets, Young Men's Christian Guild, Home Bible School, Chinese Mission School, Capitol Hill Mission School, Berean Mission School, Bethel Mission School, Overland Mills Mission School, Peters-

burg Mission School, Montclair Mission School ; in addition to which are two union mission schools, in which no fewer than twenty of our members are officers and teachers.

The church committees are: Advisory, Pulpit Supply, Church Property, Music, Finance, Discipline, Missions in General, Foreign Missions, Home Missions, State Missions, City Missions, Berean Mission, Capitol Hill Mission, Publication Society, Christian Education, Attention to Strangers, Benevolence, Social Gatherings, Floral Decorations, Young People's Work, City Social Union.

The various officers have definite duties, marked out for them by a vote of the church.

Deacons.—It is the peculiar duty of the deacons :

1. To assist in the administration of the Lord's Supper.
2. To aid the pastor in his visitations.
3. To co-operate with him in the general oversight of the church.
4. To conduct, in the absence of the pastor, the prayer-meeting, or to provide a substitute.
5. To superintend all the affairs of the church not actually in charge of other officers of the church.
6. To distribute all charities of the church to its poor, for whom there shall be a fund known as the Fellowship Fund, of which one of the deacons shall be treasurer.
7. To divide the church-membership into twelve parts and districts, each deacon having a supervision of one part and district.

Deaconesses.—The deaconesses, in number seven, shall aid specially in visiting and caring for any sister in the church who may be in distress of any kind, and in attending to any case under discipline which may be assigned them.

Clerk.—It is the duty of the clerk, by vote of the church :

1. To keep full minutes of the transactions of the church at its business meetings.
2. To keep two registers of the membership of the church, one chronological and the other alphabetical in order.
3. To keep a record of the names of all members baptized, with date of baptism.
4. To keep a record of the admission, dismissal, or death of

members of the church, showing the date of the event, and noting the same briefly on the register.

5. To notify officers, delegates, etc., of their appointment.

6. To issue letters of dismission pursuant to the rules of the church.

7. To furnish reasonable notice of the meetings of the church, and to give notice of the annual meeting of the church, on each of the two preceding Sundays.

8. To call special meetings, when requested by the pastor or by twelve members.

9. To conduct the correspondence of the church.

10. To present at the annual meeting a written report on the state of the church, giving its history for the past year, and an account of the members received, dismissed, deceased—which report must be previously submitted to the Advisory Committee for revision.

11. To prepare and read to the church its letter to the Association, two weeks before the annual meeting of the Association.

Treasurer.—It is the duty of the treasurer :

1. To receive the proceeds of all collections other than those for the poor of the church.

2. To keep an account of all such, stating the object for which each was taken up.

3. To present a written report quarterly and at the annual meeting, showing in detail all his receipts and disbursements.

Trustees.—The trustees, as the legal representatives of the church, hold all the property of the church, and control the same according to the rules prescribed in the act of incorporation. They are entrusted with the entire management of the finances of the church. They attend to the collection of all funds, those of the Fellowship Fund excepted, and pay the same to the church treasurer. They submit to the church a statement of its financial condition quarterly, or oftener if the Advisory Committee so request.

Advisory Trustees.—The advisory trustees are two in number, whose duties are to co-operate with, advise, and assist the trustees in all matters pertaining to the business interests and welfare of the church.

DUTIES OF COMMITTEES.

Advisory.—On the evening of the annual meeting the pastor, or, in his absence, the church, nominates one deacon, one trustee, and one other as members of this committee, who have the power to nominate ten others, not officers, and submit the list to the church for appointment at the following Wednesday evening meeting. These, together with the officers, constitute the Advisory Committee. This committee has no power in itself to originate business or conduct discipline, but gives counsel upon any question which may be referred to it by the church, pastor, deacons, or trustees.

At the annual meeting the pastor appoints to serve, during the ensuing year, the following committees, with others as conditions demand :

On Pulpit Supply.—To supply the pulpit in the pastor's absence.

On Church Property.—To keep a constant and careful supervision over the church building and its surroundings, and any other property the church may own.

On Finance.—To care for all the finances of the church—their collections and disbursements.

On Missions in General.—To arrange for missionary meetings from time to time, distribute missionary literature, and do all within their power to develop the missionary spirit in the church.

On Foreign, Home, State and City Missions, Christian Education and Publication Society.—To represent from time to time the interests of these respective departments of church and denominational work.

On Benevolence.—To prepare and present to the church a plan of benevolence for its adoption and execution, arranging, at the same time, the different objects to which the church shall contribute during the year, and the date, as far as practicable, of each contribution.

On Discipline.—To visit or correspond with members who habitually absent themselves from church services or habitually neglect church duties, and to present to the church all cases which seem to demand discipline.

On Attention to Strangers.—To keep a constant look-out for

strangers and visitors who may be present at any of our services, welcome and introduce them to the pastor and other members, and in every way contribute to their pleasure and profit.

On Visitation.—To keep watch for new families which may move into the city and become attendants upon our services, introduce such to other members of the church, and seek to make all strangers among us feel at home. It shall be the duty of this committee, also, to care for the sick and needy of our congregation, as they may be found from time to time.

On Social Gatherings.—To arrange for stated and frequent social gatherings of the church and congregation.

On Floral Decorations.—To provide flowers for pulpit on Sunday and on social occasions.

On Sunday-school Work.—To provide improved plans from time to time for Bible-school interests.

On Young People's Work.—To have specially in charge the provision of plans for developing the youth of the church spiritually, socially, and intellectually.

On Social Union.—To arrange for social gatherings of the whole denomination each quarter of the year.

A plan for the consolidation of all the women's societies of the church has recently been marked out and adopted, which plan may be feasible in other churches and for this reason is here recommended.

PLAN OF ORGANIZATION FOR CHRISTIAN WORK.

NAME.—This organization shall be known as "*The Women's Association for Christian Work*" of the First Baptist Church of Denver, Colorado.

OFFICERS.—Its officers shall consist of a President, Vice-President, Secretary, Treasurer, and Auditor, whose duties shall be such as commonly belong to such officers. The pastor's wife shall always be an officer *ex-officio* of the society.

EXECUTIVE.—The Executive Board shall consist of the regular officers of the Association and the chairman of each committee and auxiliary.

MEMBERS.—Any woman who is a member of the church or congregation may become a member of this Association by the payment of an annual fee of 25 cents. Said money to constitute a *Contingency Fund* for the benefit of the Association as a whole.

COMMITTEES.—Immediately after the annual meeting, the President, after consultation with the associate officers, shall appoint and announce the following

STANDING EXECUTIVE COMMITTEES.—I. A committee of five to be known as *The Devotional Committee*. It shall be the duty of this committee

to hold a weekly prayer-meeting every Friday afternoon, from 2 to 3 o'clock, to provide a leader for each meeting, to suggest and have printed profitable topics for each meeting, and to do whatever they can, by personal solicitation or otherwise, to encourage the attendance of the women of the church, and especially the young converts.

II. A committee of twenty-five to be known as *The Church Aid Committee*. It shall be the duty of this committee to have charge of the work recently cared for by the "Aid Society": to raise funds to carry on the work of clothing the poor and providing for the needy, to appoint a sewing meeting for the *second Friday* in each month, and to do all in their power to interest the women of the church in their work of clothing the poor, both in our own church and city and on the mission fields of the West and South.

III. A committee of twenty-five to be known as *The Missionary Committee*. It shall be the duty of this committee to divide among themselves the names of the women of the church and congregation. It shall then be the duty of each member to solicit from the persons whose names are on her list a monthly contribution, the same to be paid through the *Envelope System* and deposited in the church collection the first Sunday of each month. Said money to be paid over to the chairman of this committee, by whom it shall be paid over to the treasurer of this Association and equal amounts forwarded to the treasurers of the Women's National Societies for Home and Foreign Missions respectively, unless otherwise designated. It shall also be the duty of this committee to appoint a missionary meeting the first Friday in each month, to arrange a programme for the same through its chairman, and strive to promote an interest in the work of sustaining missions conducted by women in our own and heathen lands.

AUXILIARIES.—I. *The Temple Builders*, or Young Ladies' Society.

II. *The Whatsoevers*, or Girls' Band.

III. ———, or Boys' Band.

IV. *The Celeste Memorial*, or Baby Band.

V. The Capitol Hill Mission Circle.

VI. The Eighth Avenue Mission Band.

VII. A committee of five to be known as *The House Committee*, who shall have an advisory relation to the Board of Trustees in relation to the care and adornment of the church and its furniture. They shall also have power to raise money for the same.

VIII. A committee of ten to be known as *The Social Committee*. It shall be the duty of this committee to arrange for not less than two church socials during the year, and to raise funds, if necessary, to meet the expenses of such gatherings. It shall also be the duty of this committee to assist any other committee in its social doings, and to appoint sub-committees, if they desire, outside their own number.

IX. A committee of ten to be known as *The Flower Committee*. It shall be the duty of this committee to take charge of all the floral or other decorations in connection with the church services. They shall also have power to raise money to provide for the same.

X. A committee of twenty-five to be known as *The Visiting Committee*.

It shall be the duty of this committee to divide among themselves the names of all women in this church. It shall then be the duty of each member to call on the persons whose names are on the list, and make a monthly written report to her chairman, carefully noting all changes in names or addresses. The calling lists of this committee shall be exchanged each month, and the committee shall make special calls upon all sick or poor, or new female members of the church.

XI. A committee of fifteen to be known as *The Membership Fee Committee*. It shall be the duty of this committee to call upon every woman in this church and urge her to become a member of the Association by the payment of the annual fee (25 cents).

XII. A committee of fifteen to be known as *The Mission Literature Committee*. It shall be the duty of this committee to introduce into every family in this church missionary periodicals in the interest of both home and foreign missions, and to solicit subscribers for the same.

XIII. A committee of five to be known as *The Music Committee*. It shall be the duty of this committee to take charge of the music at the quarterly meetings and at all sociables, and to be ready to assist any committee in this work.

XIV. A committee of one to be known as *The Non-Resident Committee*. It shall be the duty of this committee to write to every non-resident female member of the church and solicit her membership (25 cents) in the Association and contribution to Missionary Committee.

MEETINGS.—I. There shall be four meetings of the Association held each year, as follows: on the fourth Friday evening in September and the first Friday evening in December, April, and June. The meeting in April shall be the Annual Meeting, when, after the regular programme, officers shall be elected for the ensuing year.

II. A meeting of the Executive Board shall be held on the fourth Wednesday in each month, at which time the work and needs of each committee and of the Association at large shall be considered.

III. A regular quarterly meeting of each committee shall be held on the third Wednesday in September, November, March, and May, to adopt a report for the quarterly meeting of the Association and transact any other necessary business. Before said meeting every member of every committee shall hand a written statement of work done during the quarter to her chairman.

METHODS AND PLAN OF GENERAL CHURCH WORK.

At the beginning of his present pastorate the speaker saw to it that each member of his church, young and old, received through mail or through person the following card:

THE GENERAL COMMITTEE ON EFFICIENCY.

The object of this committee is to promote the efficiency of all departments of Christian work.

The general divisions of the work are :

1. The Evangelistic Department.
2. The Prayer-meeting Department.
3. The Missionary Department.
4. The Social Department.

The work of the EVANGELISTIC DEPARTMENT is to seek out in the field of this church all the families that do not attend church and Sunday-school, and make faithful efforts to secure their attendance upon some of our services.

Those joining this department pledge special assistance to our city mission work, as teachers and otherwise, making use of Christian tracts as they are furnished from time to time.

The motto of this department is, "*Preach the glad tidings to every creature.*"

The PRAYER-MEETING DEPARTMENT is to promote by prayer, exhortation, and testimony the growth of the church in Christian grace and knowledge.

Those joining this department promise to make prayerful preparation for one or both of the weekly prayer-meetings, and to take some part in such meetings as opportunity presents itself.

The motto of this department is, "*Every one of you hath a psalm, a doctrine, a revelation, an interpretation.*"

The MISSIONARY DEPARTMENT is to get and impart interest in Christian missions, specially those of our own denomination, and its members promise to be prepared to offer something of interest at each missionary concert of the church, and to aid in developing the liberality of our church in the direction of foreign, state, and city missions.

Its motto is, "*Go ye into all the world.*"

The SOCIAL DEPARTMENT is to arrange for and superintend the socials of the church which may be held during the year, and to introduce at these gatherings strangers and others who may attend.

Its motto is, "*We being many, are one body in Christ.*"

The pastor is chairman of the General Committee.

Each department is under the supervision of a committee composed of a chairman, appointed by the pastor, and an even number of members chosen by the members, one half of whom shall be from the young people.

Each member was urged to sign his or her name on the back of a card, which reads :

MY PLEDGE.

Heartily in sympathy with the purposes of the Committee on Efficiency, and wishing to unite with it in its work, I do hereby pledge myself to work specially during the coming year in the *..... Department.

Name

Residence

(* Let each one specify here the department or departments which he may select.)

362 pledged themselves to work in the Missionary Department, 510 in the Evangelistic, 604 in the Prayer-meeting, and 782 in the Social.

These cards served the twofold purpose of calling each member's attention to some special department of work, and of aiding the pastor in appointing judiciously the various church committees.

It may be interesting and instructive at this juncture to look specifically at the various branches of work in the church before us.

We begin at

THE BIBLE SCHOOL

—one of the primary, fundamental institutions.

It is the policy of this church to discourage centralization in church work and to encourage a broad missionary spirit at home as well as abroad. This is nowhere more clearly seen than in the administration of the Bible-school affairs. Instead of one large, central school alone we have established and sought to successfully develop along with the home church school five city mission schools, willing even that some of our best teachers should go to these smaller schools and explain the Word to a less favored class. And yet we emphasize the importance of the central school, held each Lord's-day at 2:30; and among the plans in connection with this school are the following, which are commended as advantageous and helpful.

First, individually and as a body the members of the school subscribe to the following agreement :

OUR AGREEMENT.

Impressed with the serious nature of our work and the obligation for faithfulness in the service of our Savior, we, the teachers and officers of this school, do solemnly engage :

1. To be in our places at the hour for opening the school.
2. To be regular in our attendance every Sabbath, and remain until the close of the school.
3. To provide proper substitutes for our classes, or give the superintendent timely notice when unavoidably absent.
4. To forfeit our positions in the school if absent three consecutive times without satisfactory explanation being given to the superintendent.
5. To attend the weekly teachers' meeting and all other religious ap-

pointments of the school, and contribute all in our power to make them interesting and profitable.

6. To pray for and visit our scholars statedly, knowing that the blessing is not to the slothful, but to the diligent and hearty worker for Christ.

7. To encourage the spirit of benevolence in our scholars, and, as an example, contribute ourselves to the stated collections of the school.

8. To come with well-prepared lessons.

9. To maintain order.

10. To second every movement and heartily co-operate in every plan for the advancement of our school as a power for good.

In addition to this agreement seven requirements are made of each teacher in entering upon his solemn duties as trainer of youth, especially: (1) to greet his scholars cordially wherever and whenever he meets them; (2) to seek new scholars for the school; (3) to pay all practicable attention to scholars absenting themselves; (4) to pray regularly and faithfully for the conversion and Christian growth of the scholars; and (5) to co-operate heartily with the superintendent of the school.

The most effective plan adopted for the securing of new scholars is to get some ten or twenty faithful workers who will undertake to visit personally districts near to the school, get acquainted with the families not as yet identified with any school, leaving with them a notice something like the following:

Our Sunday-school meets each Sunday afternoon at 2:30, and I want to extend to you a hearty invitation to attend. Nothing can take the place of the study of the Bible. If properly perused it will result in a wisdom which makes wise unto salvation. In our school you will find competent teachers and a pleasant service. Shall we have the pleasure of your company?

I am yours sincerely,

By such visitation in a district including ten blocks long and seven blocks wide, in close proximity to our home Bible-school, there were added during one month's time 175 new scholars to the school.

In addition to the weekly Bible-school teachers' meeting there should be in every church what we have found most helpful, a monthly Bible-school conference. This conference, generally held in some home, lasts only one hour and a half. The first three quarters of an hour are spent in the discussion of matters relating to the school's welfare and progress, such as securing new scholars, holding old scholars, the finances of the school, entertainments, new plans of work; while the remaining half-hour

is devoted to voluntary prayers for the conversion of the scholars and the upbuilding of the school. It is specially urged that to these conferences each teacher bring his class-book and give information respecting his scholars—their absences, spiritual interests, etc. etc. If any teacher finds himself unable to visit scholars absenting themselves, the Visiting Committee of the school receive at this conference the names of such scholars and call upon them.

But the study of God's Word should not be confined to those only who can attend weekly the Bible-school. We have established a Home Department of our Bible-school, which is a most notable feature of our work. To every member of the church was sent a year or so ago the following circular :

HOME DEPARTMENT
OF THE
SUNDAY-SCHOOL OF FIRST BAPTIST CHURCH.

Dear Friend :

Aware that many are deprived of the privilege of the study of the Bible in the regular service of the Sunday-school, on account of age, infirmity, distance from the church, and similar reasons, our Sunday-school has a Home Department to aid all such, to be composed of those who will comply with the following conditions, which are made as simple as possible in order to enlist all we can in the work :

1. Sign and return the pledge enclosed, which asks you to spend not less than a half-hour each Sunday in study of the Sunday-school lesson for the day, whenever you are able to do so.

2. Keep for yourself, or for yourself and others of your family who are also members, upon the enclosed report-card, a record of attendance upon the study of the lesson, marking with X any Sunday when you attend the main Sunday-school. On the last of each quarter the report-card will be called for.

Lesson Quarterlies, either the larger or smaller, will be furnished you, and as far as we are able you shall be made acquainted with the work of our school and of this department.

It is hoped that this simple, easy plan will receive your cordial support.

Faithfully yours,

CHAS. H. EMMONS,

Superintendent First Baptist Sunday-school.

Persons joining this department return to the superintendent the following card signed :

Please sign this pledge and return it to the superintendent of the Sunday-school.

**"The Scriptures, which are able to make thee wise unto salvation,
through faith which is in Christ Jesus."**

I, the undersigned, agree to join the HOME DEPARTMENT of the
..... Sunday-school, and to spend at
least half an hour each Sunday in the study of the lesson for that
day, unless prevented by sickness or other good cause. I will con-
tinue my membership till I notify the superintendent of withdrawal.

..... 18 . No. Street.

**"And all thy children shall be taught of the Lord: and great shall be
the peace of thy children."**

To be kept by each member of the Home Department is a card like this, constantly marked as progress is made:

When this card is filled, return it to the superintendent, and another card will be sent you.

HOME DEPARTMENT OF THE FIRST BAPTIST SUNDAY-SCHOOL, DENVER, COLO.															
NAMES OF MEMBERS.	Month of JANUARY.					Month of FEBRUARY.					Month of MARCH.				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
.....															
.....															
.....															

HOW TO MARK THIS CARD.—When you have studied the lesson the required half-hour, mark in the blank space for that day, \. When you attend the main school on any Sunday, mark it X. KEEP THIS CARD where it will always be in sight when you study your lesson, and return by mail or otherwise, promptly, at the end of the quarter.

Contributions enclosedcents.

CHAS. H. EMMONS, *Sup't.*

If you enjoy the "HOME DEPARTMENT," recommend it to others.

The increase of delight and of profit from the study of the Word will be very marked on the part of any body of Christians who will adopt this simple but successful plan.

THE PRAYER-MEETING SERVICE

will next occupy our attention.

Regarding this weekly meeting as, in a sense, the spiritual pulse of the church, special care has been taken with us to have it largely attended and spiritually uplifting and helpful. A prayer-meeting card, prepared by the speaker a few years ago, has been used with gratifying success. The card reads thus :

PASTOR'S STUDY.

My Dear Brother or Sister :

Realizing the paramount importance of the prayer-meeting in its relation to the spirituality of the individual Christian and the success of the church, and anxious that the whole membership of the Fountain Street Baptist Church, as far as practicable, be gathered weekly to participate in its exercises, the pastor sends this card to you and to every other member of the church, calling attention to four facts and asking from you an answer to four questions.

FACTS.

1. We have two weekly prayer-meetings connected with our church—the general prayer and devotional meeting Wednesday evening, and the young people's meeting Monday evening.

2. Each of these meetings begins *punctually* at 7:30 P.M., and each attendant upon them is urged to be present at the opening of the exercises.

3. It is the duty, as well as the privilege, of *every* member of the church to be present at the prayer-meetings, unless his or her circumstances be such as to render it impracticable.

4. Many of our members are not regularly present at either of our prayer-meetings, and some never attend. With *you* may rest a serious responsibility here.

QUESTIONS.

1. May I regard you an attendant upon the weekly prayer-meetings, and place your name on the list of such which at present I am making out ?

2. May I occasionally call upon you to read passages from the Bible ?

3. May I occasionally call upon you to speak in the prayer-meeting ?

4. May I occasionally call upon you to offer prayer in public ?

The pastor sends this card prayerfully and hopefully, asking that you will consider seriously the facts stated, and answer affirmatively or negatively the questions asked, returning the card to him in person or through the pastor's box at study door, or by mail. Bear in mind, this communication is for you *personally*.

Your affectionate Pastor,

KERR B. TUPPER.

From these cards when signed and returned the pastor made four separate lists of his prayer-meeting constituency : (1) attendants ; (2) readers , (3) speakers ; (4) prayers.

From few plans, faithfully and prayerfully worked, has the present speaker derived more benefit in the direction of the spiritual culture of the members than from this.

Again, variety in the prayer-meeting services is recommended as a way of holding a large and interested congregation from week to week. With us no two Wednesday evenings of the month are alike. Our programme is something like this:

First Wednesday, covenant meeting, when there are more prayers and Christian testimony than at any other meeting of the month.

Second Wednesday, missionary concert, with an attractive programme of papers and missionary facts.

Third Wednesday, a business meeting, very brief, generally followed by a meeting peculiarly of prayer.

Fourth Wednesday, lecture by the pastor on some vital Scriptural truth. At present these lectures are on "How our Present Bible was Formed," the lectures treating of the MSS., versions, and different revisions.

During six months of the year we open every prayer-meeting with a recital in concert of all the books of the Bible.

With this general view of officers, committees, organizations, Bible-school and prayer-meeting services, there may be suggested in conclusion some special features of our church-work in various directions. And, first,

(1) *City Missions*.—As intimated before, we discourage centralization, and a particular joy to us have been the establishment and successful prosecution of missions in different portions of the city, our church at present sustaining seven. As illustrative of this work, take the first year of the present pastorate, since which time there has not been the demand for the institution of new missions, the field at that time having been well occupied. Early in the year a Chinese mission, with twenty teachers and forty scholars, was founded, and to-day is doing well ; in May of the same year our North Denver Mission, established a few months before, developed into the Immanuel Church, secured for \$17,000 lots and a house of worship, and has to-day 125 members ; in the following December the Berean Mission was established ; in

October of the following year the Capitol Hill Mission, which has now a handsome brick chapel; in this same month the Eighth Avenue Mission was founded, since which time three other missions have been instituted and are now doing well. By these missions are reached a class which the mother-church may hope to influence. This feature of work is especially commended in our larger cities, where our churches are dying of inactivity and the members complaining that they have nothing to do.

(2) *Men's Union for Christian Work*.—The following will serve to set forth this newer institution:

The object of this Union shall be to unite the *men* of the church in more intimate and helpful Christian fellowship and in personal Christian work. It shall have a president, secretary, treasurer, and a board of directors consisting of these officers and the chairmen of its various working committees. Any man connected with the First Baptist Church or congregation may become a member by entering into an obligation for special Christian service through one or more of its committees.

NO. 1. CHURCH PRAYER-MEETING COMMITTEE.—Recognizing the necessity of prayer in order to spiritual life, we will, in the church, give our special aid to the church prayer-meeting, by regular attendance and support.

NO. 2. BIBLE STUDY COMMITTEE.—Believing that men grow in grace through the knowledge of the truth, we will, in the church, put forth special effort in behalf of the Bible-school, by regular attendance and systematic endeavor to bring other *men* into it.

NO. 3. SUNDAY EVENING SERVICE COMMITTEE.—Honoring the public worship of God in the sanctuary, we will put forth special effort in behalf of the Sunday evening service, by attendance, invitation, and welcome.

NO. 4. FELLOWSHIP AND PERSONAL WORK COMMITTEE.—Appreciating the brotherhood of the church, and seeking to strengthen and enlarge it, we will make special use of this Men's Union to develop an intimate and helpful Christian fellowship among ourselves, and we will strive by personal effort to bring *men* to Christ.

NO. 5. STRANGERS' WELCOME COMMITTEE.—Feeling that persons who remove to this city should receive a Christian welcome, we will, on behalf of the church, make systematic endeavor to reach especially the *men* with an invitation to our various church services, and seek to make them acquainted with our pastor and the members of this Men's Union.

NO. 6. SICK VISITING AND RELIEF COMMITTEE.—Desiring to express our Christian sympathy and church fellowship in the most practical and helpful ways, we will stand ready to visit the sick, watch with them and show them sympathy by word and deed, and will join in such other works of relief as wise counsel among ourselves may direct.

Meetings of the Men's Union shall be held at least once a month, usually on Sunday evenings after the regular church service.

The annual meeting for the election of officers shall be held in the month of December.

After organization, the several working committees shall assume direct responsibility for the development of work along their particular lines. Quarterly reports from the chairman will be given at the meetings of the Union. Other committees will be provided as the Union may direct.

Obligations for Membership in the Men's Union for Christian Work.

Desiring to become a member of the Men's Union for Christian Work of the First Baptist Church, I assume the obligation and agree to actively engage in the work of those committees numbered

(3) *Young People's Work—Men and Women.*—Only a few words respecting work for this important class of the church. Three important parts of this work must be emphasized: the social, the literary, and, specially, the devotional and spiritual. Among our youth two hours a week are set apart for public spiritual exercises in the church-building, one for testimony and prayer, the other for careful study of God's Word under the pastor's guidance. To cultivate the social life, each Friday evening of the month is marked for a social gathering in some home in the city which has rooms large enough to accommodate such a company as would naturally attend a gathering of this kind. On the third Friday of each month, in the lecture-room of the church, is delivered by some representative man of the city a free lecture on some subject interesting to youth. Thus, in November an astronomer in our Denver University speaks on "Fixed Stars," in December a physician on "The Human Body," in January a banker on "Usury and Interest," a littérateur on "What and How to Read," and so on through the year.

But more than literary culture we emphasize spiritual culture, and this we seek to develop by a regular system of study from year to year, for which we are largely indebted to Rev. J. L. Campbell, D.D., of New York City :

ORDER OF STUDIES.

REGULAR COURSE—FIRST YEAR.

1. "The Bible to the end of the Reign of David: Genesis to I. Kings 2 : 12, with Job, First Book of the Chronicles, and the Book of Psalms."
2. "Outline of the [above] Books of the Bible," James H. Brookes.
3. "Hours with the Bible," by Cunningham Geikie. Volumes 1, 2, and to page 336 of Volume 3, i.e. to close of David's reign.

4. "Manual of Biblical Geography" to page 71, with chapter on the Tabernacle at page 135.
5. "Pronouncing Dictionary of Scripture Proper Names."
6. "The Christian's Secret of a Happy Life," H. W. Smith.
7. "Commencing a Religious Life."
8. "How to Study the Bible," D. L. Moody.
9. "Pilgrim's Progress," John Bunyan.
10. "Uarda," George Ebers.
11. "General History" to page 366 (Ancient), P. N. Myers.
12. "Our Country" (Revised edition), Josiah Strong.
13. "Elements of Rhetoric and Composition," David J. Hill.
14. "William Carey," J. B. Myers.

Additional for Honor Course—Men of the Bible (Special Studies):

- | | |
|-------------------------|---------------------------------|
| "Abraham," W. J. Deane. | "Moses," G. Rawlinson. |
| "Joshua," W. J. Deane. | "Samuel and Saul," W. J. Deane. |
| "David," W. J. Deane. | |

REGULAR COURSE—SECOND YEAR.

1. "The Study of the Old Testament" completed.
2. "Outline of the Books of the Bible." Old Testament completed.
3. "Hours with the Bible," by C. Geikie, completed. (Volume 3, from page 336, and Volumes 4, 5 and 6.)
4. "Manual of Biblical Geography," page 71 to 100, completing Old Testament period.
5. "Fresh Light from Ancient Monuments," A. H. Sayce.
6. "Manual of Christian Evidences," G. P. Fisher.
7. "Many Infallible Proofs," A. T. Pierson.
8. "Philosophy of the Plan of Salvation," J. H. Walker.
9. "The Imitation of Christ," Thomas à Kempis.
10. "Elements of Psychology," David J. Hill.
11. "Modern Cities," S. L. Loomis.
12. "General History" completed (Modern, from page 366 to end of book), P. N. Myers.
13. "Robert Morrison," W. T. Townsend.

Additional for Honor Course—Men of the Bible (Special Studies):

- | | |
|-------------------------------------|--|
| "Solomon," Archd. Farrar. | "Kings of Israel and Judah," G. Rawlinson. |
| "Elijah," W. Milligan. | "Isaiah," S. R. Driver. |
| "Jeremiah," T. K. Deane. | "Daniel," H. Deane. |
| "The Minor Prophets," Canon Farrar. | |

REGULAR COURSE—THIRD YEAR

1. "The New Testament."
2. "Outline of the Books of the Bible." New Testament.
3. "Manual of Biblical Geography" completed. (New Testament period.)
4. "Life of Christ," James Stalker.
5. "The Character of Jesus," Horace Bushnell.

6. "The Christ of History," John Young.
7. "The Life of Paul," James Stalker.
8. "Conflict of Christianity with Heathenism," G. Uihorn.
9. "History of the Church," G. P. Fisher.
10. "The Twofold Life," A. J. Gordon.
11. "The Crisis of Missions," A. T. Pierson.
12. "Parish Problems," Washington Gladden.
13. "Methods of Church Work," Sylvanus Stall.
14. "Principles and Practices of Morality," E. G. Robinson.
15. "David Livingstone," Thomas Hughes.

(4) *Sunday Evening Service*.—With us this has not been the *bête noire* that some have found it to be. Our evening congregations are larger than the morning, numbering from 1100 to 1500 at times. In the vestibule, in the evening as in the morning, a committee of gentlemen stand to welcome the people. At the door are cards which read: "Any one signing this card and handing it to the chief usher may be sure of a visit from the pastor or some church member before the close of this week." The evening service is popular in character, in which much congregational singing, led by organ and quartet, is enjoyed. It is in the evening that the pastor preaches his series of sermons from year to year. These series cover, each year, about nine of the twelve months. It is aimed to make these sermons deal with living questions in which the people are interested. Illustrative of the character of these sermons take the subjects of the last four series:

BURNING QUESTIONS FOR CHRISTIAN PULPITS.

THE BIBLE.

- Is the Bible Divinely Inspired?
- Is the Bible Canonical and Authentic?
- Is the Bible Self-contradictory?
- Is the Bible Losing, or to Lose, its Power?

THE CHRIST.

- Is Christ the Perfect Man?
- Is Christ the Unsurpassed Teacher?
- Is Christ the Matchless Miracle-worker?
- Is Christ the Divine Son?

THE LORD'S-DAY.

- Is the Lord's-day a Divine Institution?
- Is the Lord's-day Observance a Necessity to Man?
- Is the Lord's-day Observance a Necessity to the Church?

Is the Lord's-day to be Respected by the Columbian Exposition?
Is the Lord's-day in America to be Protected and Preserved?

THE FUTURE LIFE.

Is the Future Life one of Personal Recognition?
Is the Future Life one of Probation?
Is the Future Life in Heaven one of Rewards?
Is the Future Life in Hell one of Punishment?
The Future Life—a Universal Question.
The Future Life—a Sublime Fact.
Egyptian Doctrine of the Future Life.
Persian Doctrine of the Future Life.
Buddhist Doctrine of the Future Life.
Grecian Doctrine of the Future Life.
Roman Doctrine of the Future Life.
Mohammedan Doctrine of the Future Life.
Hebrew Doctrine of the Future Life.
Christian Doctrine of the Future Life.
Christian Doctrine of Death.
Christian Doctrine of Resurrection.
Christian Doctrine of Judgment.
Christian Doctrine of Heaven.
Christian Doctrine of Hell.
Christian Doctrine of Future Recognition.
Christian Doctrine of Future Progress.
Christian Doctrine of Everlasting Life.

SERIES OF DENOMINATIONAL SERMONS.

As a means both of increasing the intelligence of our congregation respecting the history and tenets of the various leading denominations of Christians and of promoting true Christian union among God's people, the pastor has arranged for a series of denominational sermons to be given in our church on alternate Sunday evenings by representative ministers of Denver. On each Lord's-day evening unoccupied by these ministers, viz., each two weeks, the pastor will deliver a lecture on some prominent character in the denomination or church represented on the preceding Sabbath. Below may be found the programme as arranged :

Why I am a Disciple.....Rev. Dr. B. J. Radford.
Alexander Campbell.....The Pastor.
Why I am a Presbyterian.....Rev. Dr. T. M. Hopkins
John Knox.....The Pastor.
Why I am a Congregationalist.....Rev. Myron W. Reed.
Jonathan Edwards.....The Pastor.
Why I am a Methodist.....Rev. Dr. W. F. McDowell.
John Wesley.....The Pastor.
Why I am a Lutheran.....Rev. C. J. Kiefer.
Martin Luther.....The Pastor.

Why I am an Episcopalian.....	Rev. Cyrus T. Brady.
Thos. Cranmer.....	The Pastor.
Why I am a Baptist.....	Rev. Dr. Richard Montague.
Charles H. Spurgeon.....	The Pastor.
Why I am a Christian.....	Rev. A. A. Cameron.
Jesus the Christ.....	The Pastor.
Why I am for Christian Union.....	Rev. J. D. Rankin.
Christian Union, Real and Unreal....	The Pastor.
Good Companionship.....	M. S. Crosby.
Good Books.....	The Pastor.
Good Business Habits.....	W. N. Rowe.
Culture of the Body.....	Dr. F. A. Rutherford.
Culture of the Mind.....	The Pastor.
Culture of the Spirit.....	Rev. J. Donnelly, D.D.
The Missionary Spirit.....	R. W. Butterfield.
The Benevolent Spirit.....	The Pastor.
The Prayerful Spirit.....	Rev. R. W. Van Kirk.
The Young and the Sunday-school...	The Pastor.
The Young and City Missions.....	R. B. Loomis.
The Young and the Prayer-meeting..	The Pastor.

LIVING PROBLEMS FOR THINKING PEOPLE.

The Drink Evil.	The Gambling Evil.	The Divorce Evil.
Municipal Reform.	Industrial Reform.	Political Reform.
The Public Press.	The Public Library.	The Public School.
The Church and the State. The Church and Education. The Church and Temperance.		
The Pauper. The Criminal. The Immigrant.		

(5) *Benevolence and Beneficence*.—"The great problem we have now before us," wrote Horace Bushnell years ago, "is the Christianization of the money-power of the world : what we wait for and are looking hopefully to see is the consecration of the vast money-power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, will be the morning, so to speak, of the new creation. That tide in the money-power can be as little resisted, when God brings it to us, as the tides of the sea ; and like those, also, it will flow across the world in a day." And Bushnell's sentiment has been recently echoed by Gladstone, who, in a strong article, writes : "I believe that the diffusion of the principles and practices of systematic beneficence will yet prove the moral specific of our age."

With this strong conviction in his mind each pastor should seek to develop among his people the grace and gift of benevo-

lence and beneficence. In order to this a few suggestions are here made :

I. Make the church intelligent respecting this matter.

II. Cultivate the grace of giving in four directions : 1st, individual beneficence—"every one," not "every church"; 2d, voluntary beneficence—cheerfully, not grudgingly; 3d, periodical beneficence—habitually rather than spasmodically; 4th, proportionate beneficence, as the Lord has prospered—pennies as well as dollars, according as a man hath, not according as he hath not.

We must make our people feel that giving to Christ's cause is both a God-imposed duty and a glorious, gracious privilege.

In addition to usual efforts in this direction, the church under consideration has adopted special plans, among them these:

I. Each person uniting with the church pledges, along with other obligations, this: "To contribute conscientiously, according to my ability, in the manner prescribed by the church, toward maintaining its financial interests." This pledge he takes when admitted into the church. We declare it our privilege to contribute to any member who says that he is unable to contribute to us. Our theory is that the church should be divided into two great classes, the recipients and the donors.

II. Between the Wednesday evening on which the new member unites with the church and the following Lord's-day the church collector visits him with pledge card, which this member signs either for a pew during the year or a single sitting at small cost, or some amount which he promises to give each Sunday during the coming twelve months.

But let it be said in passing, this is not the only visitor that calls upon the new member. No sooner is it learned that there is a new member or even visitor among us than several visits are immediately arranged to welcome the friend. From the pastor go out cards to those who have promised to visit, each card reading thus :

DENVER, COLO., ———, 18—.

Mrs. Jones :

Mrs. Smith, a member of the Buffalo (N. Y.) church, is living at No. ————. A visit from you would, I believe, prove mutually pleasant and helpful. If you will kindly call there soon, and send me the enclosed card when you have done so, it will greatly oblige

THE PASTOR.

Upon the receipt of this returned card other visitors are sent out until at least six or seven visits of welcome have been paid. If the card to be returned does not "show up," another is sent, and it is not long before the work is done.

III. Quite a large sum of money was raised by us as a Thanksgiving offering last November, thus. To every member of the church was sent this card :

DESIRING to rid the First Baptist Church of Denver of its burden of floating debt, and thereby square all accounts and stop the needless drain for interest money,

I hereby pledge myself to aid in the proposed plan to accomplish this, by giving an amount at least equal to one day's average income of the past year. It is understood that this amount, when given, shall not have any name attached, but shall be placed in a blank envelope, and handed in on or before Thanksgiving night.

Name _____

Address _____

On the other side of the card were these words : "There are 3,500,000 Baptists in the United States. Calculating their average daily income at \$2.50, the aggregate accumulation for each 24 hours is \$8,750,000. What is your share?"

To each person in the church was sent an envelope on which was printed :

*"NO NAME SERIES" OF CONTRIBUTIONS TO FIRST BAPTIST CHURCH
FLOATING DEBT.*

Let each contributor place at least a present average day's income in the envelope—if practicable more ; seal without affixing name or amount of contribution ; bring to lecture-room of First Baptist Church by 7:45 o'clock Wednesday evening, Nov. 25th ; and when called for place in box.

Any one finding it impracticable to be present Wednesday evening will kindly send his or her contribution in sealed and unmarked envelope to Dr. Kerr B. Tupper, Pastor, 1343 Stout St., or Mr. F. K. Atkins, Treasurer, Colorado Savings Bank, 1511 Larimer Street, and such contribution will be duly handed in. *But let each contributor seek earnestly to be personally on hand.*

"And Jesus sat over against the treasury and beheld *how* the people cast money into the treasury."

The amount of money gathered from this "No Name Series" was, as has been said, most gratifying. The plan is commended to others.

Other suggestions than the above might be given, but already the speaker has taxed the patience of his auditors. Only in con-

clusion let it be said that the great demand of our Christian day is the earnest and successful development of the latent powers of professing Christians. Educate each member of the church of Christ to realize, deep down in his heart, that no institution among men ranks with the church in dignity and in importance ; that each disciple of the Master has a definite, distinct work to perform ; that God has no more called one into his kingdom to be idle and doleless than he has created a planet with no vocation ; that all around us the world in the stoniness of its impenitence and the church in the incompleteness of its redemption call long and loud for the consecration of our best gifts to the sublime, exalted, Christlike work of saving men and glorifying God.

INSTITUTIONAL METHODS OF CHURCH WORK.

By REV. C. A. DICKINSON, PASTOR OF THE BERKELEY TEMPLE,
BOSTON.

THERE are a good many institutional churches in this country, and the institutional church is not so modern as people think. It depends upon the support within it whether it expresses the true spirit.

I am studying this question a good deal of late, and am inclined to think there is a distinctive type which may be called the institutional church and it is evolved from a germinal idea, and that is ministration. When you get that idea, and when it gets to growing, blossoming, and fruiting, you will have the institutional church, and it makes no difference what specific term you may employ. With Dr. Tupper it may be one kind of method, and with us in Boston another kind of method; the concrete idea to be understood is that at the back of all there must be a ministering spirit, and you should select the method that will best serve that spirit.

Dr. Strong wrote me that he would like to have a few words about the church at Boston. This is to be somewhat an appendix to my morning address, but we are trying to do in Boston a work very similar to what they are doing in Denver. I have been six years engaged in this work. I wanted to work in the West instead of in New England, but I was by God's blessing called to the Berkeley Temple, which is in a district literally packed with non-church-going people. The population is largely Protestant and made up almost entirely of young men and women in boarding-houses, young professional men, lawyers, doctors, and literary men of various types. An ideal location for a church; and yet in the very heart of that great population that church was dying for lack of spirit.

I was the pastor of a rich and aristocratic church in Lowell,

Mass., where I became interested in certain methods of church work which I could not fully carry out in that city. Through that work attention was called to myself, and they asked me to go to Boston. I went with a somewhat faint heart, starting out about six years ago, and the work has been going on there along the lines already suggested to you.

We open our church every day in the week and keep it open all day. We are endeavoring to reach all men and by all means. I have two assistant pastors and 425 members of the congregation and eight or ten other helpers who are doing cheerful Christian work.

For the sake of my people I have made what we call a Berkeley Temple Tree. It represents at a bird's-eye glance the whole of the work we are trying to do. This tree is rooted in love; the trunk is the pastors with the societies and the various important church committees, Andover theological students who are studying with me; and when we get to the branches we find the different departments of work we are doing. The central branch is the City Evangelical Branch, and after that the various departments of the work which have for their specific end the conversion of souls, the reaching men and women; the stations for outpost work are prayer meetings. We have one for service on Sunday, we have Sunday morning prayer meeting, and we have a young people's prayer meeting before the evening services, and have a prayer meeting after the evening services, and for the different prayer meetings throughout the week. These all belong to the different branches. We are doing tent work, and this year we have been assisting Mr. Ferry, who has been occupying two gospel tents working for young men; and on the left we have the Christian branches and the Sunday-schools, which are divided into six different departments. Then we have the Roumanian Sunday-school, the Jewish and Greek Sunday-school, and have the Christian Endeavor Society, three branches, the men's, the intermediate, and the general. This work is all attached to the Christian branch. Then, what is a distinct characteristic of our work, there is the practical Christianity branch. I have always claimed the church of God should touch every department of life. I agree with Dr. Tupper when he says the church should be kept prominently in the minds of the people, and you must in every way attempt to make it so.

We keep our church open always ; there is no hour in the season when the church is not comfortably warm, and there is no hour in the week-day when it is not lighted and open : and from six to seven thousand people come through the church doors in a week. We are reaching all men without question. The audience to which I preached when I went there numbered seventy-five, and the building was one that would hold eighteen hundred people, and I remember as I came down the public steps I felt glad I was not pastor of that church, and little thought that I ever should be ; but through the various instrumentalities we have employed and the personalities we have connected with the work we have reached the minds of men, and have doubtless made an impression on their hearts. We have impressed them with the fact that the church relates not entirely to the spiritual man, but to the physical, moral, and intellectual life, and so the practical Christianity branch has grown out on that side. What we wish to impress on them is that every department of their homes and public life is of importance and interest to the church of Christ. This branch is divided into two subdivisions. We have what is called the Dorcastry, which includes all the work by young women. We have four or five hundred connected with the Dorcastry, under the superintendency of an employed helper, who has been there four or five years and is exceedingly capable in getting young women to work. The classes include painting, German, French, arithmetic ; and we have had some exceedingly successful German and French classes. We are often asked why we have them, and our reply is that we wish to show young people that the church is interested in their personal welfare. You know how it is in a city. It is filled with young women who have to live in seven-by-nine rooms, and many are getting their own breakfasts, buying their lunches down town, and making their tea by means of a gas jet in that seven-by-nine room, and it is a cheerless, cold room in the winter time ; unless they have somebody around to touch their hearts and make life worth living they get discouraged, and often go the downward way simply for the lack of a friendly hand. A bright and cheerful room is the Dorcastry, and after gathering there they go to their various class-rooms, and through the messages they receive from earnest, loving Christian hearts—most of the teachers are Christians—they are made to think that the church is something to them,

and they come to the prayer-meeting and afterwards to the church services. By this department we reach a multitude of young women one way and another.

In connection with the Dorcastry there are a kitchen-garden and kindergarten and also sewing school. These are for young children.

We have a young men's institute. This covers the work for young men—is a Dorcastry for young men. We have classes in athletics, and generally have business lectures, and the young men have a Brotherhood of Andrew and Philip and have an entertainment course for Tuesday evenings. I claim that the church has a legitimate oversight of the diversions of its subjects, that the whole question is this social institution, and that if they desire diversion and amusement these things come legitimately under the eye of the church, and the church has to face and solve some of the difficult problems the young people are troubled about. We are trying to do it bravely, and I believe we have solved some of the problems in this line.

We hold every Tuesday a course or series of concerts or lectures, first-class entertainments—entertainments that comprise some of the highest talent to be found in New England. We give them to the young people who will come at ten cents per head. We tried to have them free, but when we made them free we could not get half a house; as soon as we began to charge a fee of ten cents it began to be worth something to them. We sometimes have to turn away a great many on those evenings now.

We have a system of complimentary tickets, and have distributed in the aggregate to thirty thousand people, and have found by this means that six thousand didn't attend church anywhere. We know where our tickets go, and can tell almost in detail the histories of some of the families. We have been able to get a great deal of money and spend a great deal of money in the canvass, and it has been of exceedingly great value to us. For instance, Tuesday night we send out from three to five hundred complimentary tickets; we receive some of these tickets at the door, and some one will be set to keep track of the users of the tickets and of the families and how they are sent. It is one of the students of the theological seminary who takes charge of this, and Wednesday he finds approximately who used them.

Let us take one. It was numbered "2" on the back, and was issued to John W. Elcline: the register shows, because his name is opposite No. 2 in the corner. We have followed the system for five years. I would like to take time to explain it more fully, but as a result we have reached more non-church-going people, and have received them into the church doors and into our church into membership, than by any other means. We didn't suppose it would work at first, but we reached their hearts, and we have got some of our most active Christian men and women into the church who were first attracted by the entertainments and complimentary-ticket system. We are keeping a list of statistics which will be made public some day, and I think they will prove interesting studies of church methods.

We have made a great many experiments, and have failed utterly sometimes from our inability to get at the people rightly; yet we believe we have accomplished something in the line of reaching the non-church-goer. It would be well if we looked through our congregations and tried to find out how many people we have to-day who were non-church-goers three or five years ago. I said to a man once, "How many people have you in your congregation to-day who didn't attend church—any church—three years ago?" He said, "I can't name one; I don't know of one who wasn't attending some church three years ago." That seemed to me an important question. If we are not getting the non-church-goers, we shall have to change our methods. We have to look after the non-church-goers and see if we can't interest them.

Question: How did you begin it?

Answer: I was called to Boston from Lowell in the fall. I took it up in the following April. When we started out, the first thing we had to do was to raise money.

I have meant to say our pews are absolutely free. We have no kind of tax whatever connected with the church. We are sustained entirely by free gifts. I made a proposition when I went there that a certain sum of money should be raised. I had an intimate friend who guaranteed so much a year, and I appealed to two or three friends to pledge some amount for three years. The Berkeley Church was willing to pledge about five thousand a year, and with what we raised outside we were able to start off in good shape. We paid a good deal of money for music; we have the best music in the city. We have a fine

choir, and they are all Christians. It took, of course, a good deal of money to start off. We began on a very small scale. Our audiences were very small, but now morning and evening there is always a full house.

Question : About how many do you think you receive in the course of a year on confession of faith in Christ ?

Answer : We had about 125 last year.

Question : That means all ?

Answer : Yes ; about one half were on confession of faith.

Question : How many entertainments do you have in your course ?

Answer : We have two courses—one from October to January, and the other from February to June. There are eighteen in all, nine before June and nine after.

WHAT CAN THE CHURCHES EFFECT THROUGH YOUNG PEOPLE'S ORGANIZATIONS?

I. THE BROTHERHOOD OF ST. ANDREW.

BY MR. J. L. HOUGHTELING OF CHICAGO.

THE Brotherhood of St. Andrew was organized in the city of Chicago in connection with St. James's Church. The founders of this little society, for which they had no great hope or aspirations, were quite unaware that by one of the curious coincidences of history they were repeating a movement which had taken place two hundred years ago in the mother church of England, and which, while it had ceased to exist as an organized movement, had produced very great results. By another curious coincidence,—and I have to thank the chairman of this meeting, Mr. R. R. McBurney, for bringing it to my attention,—this curious coincidence in England in 1665, in exceedingly troublous times for the Christian religion,—a number of young men, having occasion to consult with their pastors in regard to increase of spiritual light, were advised to work together primarily for prayer; they did, and there speedily came about a number of what we call young men's societies in the various parishes of London, England, and Scotland, and even in Ireland. The quaint language in which the movements of these societies were chronicled may be of interest at this time. It says: "The face of the reform church began to be clouded and all private meetings were suspected." The king was intent upon destroying the Church of England and setting up the Church of Rome upon its ruins. These young men, in the face of dangers now happily unknown, took active part in saving the church. I quote: "Seeing that the popish mass was then publicly celebrated, not only in the Royal Chapel, but in other public places, they set up, at their own expense, public prayers every evening at eight

of the clock at St. Clement-Danes, which never wanted a full and affectionate congregation. And not long after they set up an evening monthly lecture in the same church and confirmed communicants in their holy vows which they made at the Lord's table. And by this lecture, which was greatly frequented, many were confirmed, both in the profession and the practice of the true principles of primitive religion. For they were preached by the most eminent divines about the city, from whose lips and pens popery received such wounds as all her art will never be able to cure."

While the first design of those who started these societies was mutual assistance and counsel, they soon began to work for the spread of Christ's kingdom among their friends and neighbors. "Upon this they made a private order at one of their assemblies that every one should endeavor to bring in one other at least into their society, which they did with good effect." The similarity of our Rule of Service to this "Order" is very striking.

They commended themselves greatly to the Lord Bishop of London "by their monthly communions, their use of many of the public prayers constantly at their assemblies, their setting up public prayers in many churches of the city, and frequenting them in large bodies, where they appeared a very devout part of the congregation; and their utter disclaiming of all schism and faction; and finally their humble deference to their ministers, without whose approbation no rule, prayer, or practice was allowed among them."

The author bears testimony to their effect upon the church. "Their zeal hath in many places given new life to the celebration of the Lord's Supper, public prayers, singing of psalms, and Christian conferences, duties which were in many places almost disused or performed in a cool and languishing manner. Many of our ministers have found by experience, as they have assured me, that the planting of one of these societies in their parish has been a means of enlarging their congregations and communions to a very great increase, and not only so, but of introducing a more devout deportment in all public ordinances."

I dwell particularly on these features of these societies which correspond with the Brotherhood of St. Andrew. The result was as follows: The society finally vanished away, as doubtless the Brotherhood of St. Andrew, will and as all other of our

societies will, but a number of men who had been stimulated by these societies, clergymen and laymen, rich and poor, noble and simple, were the men who started at the end of the century, to wit, 1698, and at the beginning of the next century, 1701, the two great English societies called the Venerable Societies, the one for the propagation of the gospel in foreign parts and the other for the extension of Christian knowledge, which, by the preaching of the gospel and the sacrificing of the lives of many missionaries, have done so much to spread the gospel of Jesus Christ over the world.

The Brotherhood of St. Andrew has an exceedingly small foundation. The constitution reads as follows, though I am not going to read it all.

"ARTICLE I. Section 1. *Object.*—The sole object of the Brotherhood of St. Andrew is the spread of Christ's kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood so long as he shall be a member. These rules are two: the Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's kingdom among young men and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the gospel of Jesus Christ, as set forth in the services of the church and in young men's Bible-classes.

"Section 2. *Basis of Union.*—Any organization of young men, in any parish or mission of the Protestant Episcopal Church, effected under this name, and with the approval of the rector or minister in charge, for this object, and whose members so pledge themselves, is entitled to become a chapter of the Brotherhood, and, as such, to representation in its convention unless such approval be withdrawn."

Now from this little parish guild of ten years ago the Brotherhood has spread by a very natural growth, by the influence of young men upon their fellows, and the young men of the next parish taking up the scheme and work, until there are now nine hundred and eleven Episcopal chapters with about eleven thousand members and about one thousand probationers. There are one hundred and fifty chapters connected with the Church of England, fifteen in Scotland, and twenty or thirty in Australia,

and in various other places where the church has adopted missions five or ten more, making in all eleven hundred chapters with a membership of between twelve and fifteen thousand men. This membership is exceedingly trifling compared—if you figure only upon the basis of mere numerals—compared with the membership of the Christian Endeavor Society, which has 55,000 in the state of Pennsylvania alone. Looking at these figures it seems to me that it is an exceedingly small affair; but there is this one thing about it, every man is a pledged worker for the spread of the kingdom of Jesus Christ. He has not joined because it is the thing to do; he has not joined us because of the wishes of his pastor; but he has gone into it with a conscientious desire to spread the kingdom of Jesus Christ, and has pledged himself to work to that end. We appreciate in these late days the action of the old monasteries about members. A man who knocks at our door is treated much as the men who knocked at the door of a monastery: somebody opened a little lattice and looked out at him and asked him what he wanted; if he answered, "I want to come in," the window would be closed and they would leave him out there; but if the man was there in the morning, then they considered the question whether they would admit him into the monastery as a member. We are getting very much to appreciate that course. A man came to me the other day and said, "I think I would like to join the Brotherhood of St. Andrew." I said to him, "Do you know anything about it?" "Yes," he said, "I have seen something of it and heard something of it." "Well," I said, "attend our meetings, join with us in our work for a while, and we will see about it." Then I sent him some documents which laid out the dark side of the matter, how discouraging it was, and how little profit was to be had out of it, and how there was nothing to get, no sociables, no ladies admitted,—it wasn't a mixed body of men and women,—how the members didn't marry the daughters of the rich parishioner. There was nothing to be had and nothing to receive, but everything to be given. I have seen him but once since; he came to church last Sunday and asked me to give him a front seat. The Brotherhood are around on the back seats looking for strangers.

Twelve thousand men on a basis of something like that, an ideal basis like that, means a great deal; it means a great deal of

earnestness and a considerable degree of reality, which is the thing lacking in the practice of the Christian religion in this day of ours.

What is this order doing? I can give you a recent report from 480 captains and 480 chapters.

Reports from 480 chapters show the various kinds of work being done. This is a fair sample of the work as a whole.

Three hundred and fifty-two report regular efforts to bring young men to baptism, confirmation, and holy communion. Four hundred and fifty-nine report special work in welcoming young men to church services and Bible-classes. Three hundred and twenty-nine report Bible-classes, membership of 5289 and an average attendance of 3296. One hundred and twenty-three are taught by clergymen; one hundred and ninety-three by laymen; thirteen by women. Three hundred and twenty-four report distributing cards of welcome to services. Three hundred and fifty-four report special efforts to visit young men in their homes. Two hundred and fifty-one report 481 men acting as lay-readers. One hundred and seventeen report 163 men preparing for holy orders. Of these eighty-seven men became candidates after joining the Brotherhood. One hundred and forty-three report work in missions. One hundred and eighty-six report hotel work. Twenty-four report visiting sick and poor. One hundred and twenty-eight report the training of boys for brotherhood membership. One hundred and twenty-three report visiting hospitals, prisons, etc., and talking with inmates. Twenty-seven report that they maintain parish papers. Thirty-one report work in church choirs. Four report raising money to build two mission chapels, and many others helped in similar work. Seventeen report young men's clubs or reading-rooms. Twenty report classes in church history and doctrine. Five report that they have conducted church services during a vacancy in the rectorate. Ten report work among sailors. Fourteen report supplying railroad-stations and hotels with framed cards announcing hours of church services. Twelve report special meetings or classes for the discussion of social questions. Many other chapters discuss such topics at their chapter meetings. One hundred and nineteen report work suspended in whole or in part during the summer. Three hundred and twenty-one report work not suspended during the summer. Two hundred and fifty-six report

that they are connected with local councils. Eighty-seven report meeting every week ; one hundred and eighty-four every two weeks ; one hundred and fifty-five every month. Twenty-three report clubs for boys. Five report visiting and helping weak chapters. Three report work in lodging-houses. Three report distributing copies of the prayer-book. One reports providing hotels with Bibles. Twelve report special services for men. Fifteen report maintaining two hospital-beds for men.

These figures will give you some idea of the practical work going on. I have referred to these statistics, but I think the achievement of the Brotherhood of St. Andrew is something beyond that. The achievement of the Brotherhood of St. Andrew is this : the demonstration of the power of prayer—that is the first thing. The devotions enjoined by the Brotherhood are private devotions ; that is one distinguishing mark. Every man pledges himself to pray each day for the spread of the kingdom of Christ among young men, and that is the prayer he says in his room at his bedside. Now there has been a modern miracle right in the Brotherhood of St. Andrew in this, and I shall leave it to you to say if it be not so. There was an organization started by young men, and very young men, ten years ago ; it has enlisted young men, has been absolutely revolutionary of the traditions and practices in the church in which it exists ; it has literally turned things upside down ; it came with the first flush of youth against conditions and traditions which were not to be borne. And this little motley crowd of boys, for they were that at the time, came up face to face with the mountains of tradition and walls without gates, apparently, and had a right to expect impatience and abuse, that is from ourselves—impatience, abuse, discouragement, schism, faction, disrepute, condemnation, abolition. We disturbed absolutely, and I trust eternally, that beautiful sleep of peace which was the characteristic of our church, and disturbed it roughly ; and yet by the power of prayer, prayer which was put up by every man as part of his duty every day of his life, there has been no barrier, no division, no parting, no schism, no condemnation, but encouragement, the whole of the Episcopacy standing by us to a man, the presiding bishop saying, “It is the most significant movement in the church for fifty years,” and the danger is we shall be patted on the back until we get soft and useless. This is a miracle. I don’t believe many of you who

are not in the Episcopal Church know how great a miracle it is. It is the kind of miracle we would have every day in the week if we would stretch up our hands. It is the miracle that is going to consecrate the world, making us all realize the miracle of the power of coming out to the people and asking for it. This is the first achievement. The second achievement is this—I am afraid I am preaching quite a sermon.

CHAIRMAN MCBURNEY : It is a good sermon. Go on.

MR. HOUGHTELING : The second is this : The restoration of an idea which has been buried, an idea which our church preaches and sets forth in baptism, in communion, in the daily services of the church, without fail and without end. But it has been not more buried by us than by you. It is citizenship in the kingdom of Christ—that a man does not belong to this church or that church, this diocese or that diocese, but belongs to the kingdom of Christ—no less than that. A man who is a loyal man to his country and would do all for his country is the man who in his school district, county or ward or state or city does his duty because he knows the dignity and reality of citizenship gives him the opportunity to do his duty as a man in those relations ; and so the man who rests in the sense of citizenship in the kingdom of Christ, that man in his place at the mission or in the parish, or wherever he may be, is the man who is loyal to his duty ; it gives him the power to work out, to live out the reality of his citizenship. The Brotherhood of St. Andrew started with this proclamation : “The sole object of the Brotherhood of St. Andrew is the spread of Christ’s kingdom among young men,” and it has renewed the idea of citizenship in the kingdom of God, and the result is the achievement of these marvels. I saw in the city of Boston, some time ago, a thousand men from all parts of the land, from Mexico to Canada, from Florida to Maine, and from all the parts between. There were old men and young men, there were bankers and bakers, and ploughmen and street-car conductors and what not, and white and black. You never saw a more diversified set of men or representative set of men, of American men, on the face of the earth than were these men. There were college professors and college students, men who were mechanics, who work on the top of these birdcages, high-church men, low-church men, men who bow low at the name of Jesus Christ and men who think it is sacri-

legious to do so—these were together for four days, dealing with the live questions of the day, dealing with them face to face and with bare hearts ; and through the whole time there wasn't a breath of anything but brotherly love and inspiration. There was another miracle.

What was the reason that these men had all come together thus? They were citizens of the kingdom of Christ ; they didn't believe in this particular kingdom or that particular kingdom, or this class in society or that class in society, or this school of philosophy or that school of philosophy in the church, or this way of worship or that way of worship ; they were all brothers in the kingdom of Christ and were consulting together for the good of the kingdom. This is the solution of our class difficulties. It begins by lifting up the essential first; it brings peace, and puts what we quarrel about down into the proper place, saying it is not to be quarreled about. That is part of our object ; it brings peace at home, and when we come to the achievement of the idea of citizenship in the kingdom of Christ, we shall not be quarreling about the things in which we differ. Citizenship in the Kingdom and peace among ourselves,—these two things together will unite us all for the spread of Christ's kingdom throughout the world.

WHAT CAN THE CHURCHES EFFECT THROUGH YOUNG PEOPLE'S ORGANIZATIONS?

II. THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

By REV. C. A. DICKINSON, BOSTON.

THE Christian Endeavor movement will stand in history as one of the most important religious uprisings, not merely of the nineteenth century, but of the Christian era. Its founder will rank with Raikes and Wesley and the other great constructive reformers of the church. The city where it was born will be a Mecca toward which many grateful hearts will turn when this generation shall have passed away. Phenomenal in its unpretentious origin and in its marvelous growth, it will in my judgment prove to be more remarkable because of its yet unripened and unrecognized fruits. It will in due time appear to have been the forerunner of not a few of those new movements in the Christian world which have for their aim the unifying of the Christian church, the simplifying and practicalizing of the Christian faith, and the spiritualizing of all secular life. For nearly twelve years God through the Christian Endeavor Society has been ploughing up the fallow ground in the churches and sowing the seed of reforms, the full significance of which will be revealed in the brighter light of the twentieth century.

Twelve years ago a modest, sagacious pastor of a flourishing church in Portland, Maine, had a revelation which to himself at the time seemed to be only a local and temporary expedient for developing the spiritual life of some of his own young people who had recently come out as Christians. To-day that expedient is the established and divinely blessed method of Christian work among nearly two millions of Christian Endeavorers, and hundreds of thousands of other young Christians who, though employing the same method, have for denominational reasons assumed another name.

A movement which has belted the globe in a half-score of years, and which is pushing its way into every branch of the Christian church, is a proper subject for the careful study of every ecclesiastical and sociological student. Its influence over the youth of Christendom can only be accounted for by saying that it was providential. The age was ripe for it. Ecclesiasticism had run its course and was producing alarmingly increasing harvests of empty formal lives. The churches were becoming threshing-floors for the beating over of old theological straw, rather than garners for storing and dispensing the golden grain of practical Christianity. The young people were drifting away into indifference and worldliness. Pastors everywhere were crying out, What shall we do? One said one thing, and another another. Finally rumors of the Portland experiment came to their ears. They were ready to listen. The new method combined two features which were the guarantee of its success, simplicity and common-sense. And so, before long, Christian Endeavor was everywhere; and everywhere the churches were praising the Lord for their deliverance from the valley of dry bones.

The secret of moral and religious progress in any age lies in coupling together successfully the spiritual truths of Revelation with the special forms of life and thought which prevail in that age. The crusades were an adaptation of great spiritual truths to the popular customs of chivalry which were in vogue in that age. Protestantism was the fitting of spiritual truth into the new mould of individualism which was crystalizing into shape in the days of Luther. The vital efficient faith of the next century will be that which best expresses itself through the higher mould of unity or brotherhood. Each of these special-age conditions is the result of God's Spirit working in and through that age. Spiritual truth long held in solution is after a while precipitated into concrete personalities and institutions and customs, and definite, clear-cut ideas which determine the form and feature of the age. The church has always been a little slow to accept this truth, and so has often failed to recognize the fruits of its own teaching. Instead of acknowledging these new forms of life as its own outworks planned and projected by its own vanguards, and bringing up its forces to work in and from them, it has too often mistaken them for the bulwarks of the enemy and

levelled its guns against them. In doing this it has lost its hold upon multitudes of people. If I were to define the Christian Endeavor movement, I should say it is the church adapting itself to this present age; coupling old truths and duties which were in danger of being neglected with new forms, and so popularizing them with the rising generation.

I think of two things, for example, which it has ever been the function of the church to inculcate, but which in this busy age have been by many Christians sadly ignored—the sense of individual obligation and the spirit of devotion.

The idea of obligation to God and man was resting very lightly upon the average Christian and had no very large place in the thought and life of our young people. Conscience was in danger of becoming a fifth wheel in the moral machinery of our boys and girls. The question of obligating themselves, or rather of acknowledging the obligation which rests upon every child of God, to do some specific service for him at the cost of some convenience and comfort, was not frequently considered. So, too, the complaint was everywhere being made that the spiritual life of the churches was on the decrease, that the prayer-meetings were thinly attended, that loyalty to Christ as a personal Savior was waning.

The Christian Endeavor scheme took these two endangered graces and commended them to our young people by combining them with certain methods and ideas which are just now much in vogue and which are characteristic of the present age, as, for example, the idea of organization and the idea of a social fraternity. Very little work succeeds in these times which is not carefully planned and systematically carried out. We live in an age of wheels within wheels, and on the other hand the rising spirit of the age is that of brotherhood, social, society, sociology, socialist—all those terms which are indicative of that millennial spirit which is one day to possess humanity.

Christian Endeavor brings the old doctrines of obligation and devotion into combination with these modern impulses toward organization and fraternity, and so the fusion sets the Christian world aglow with its living flame.

The pledge stands for the conscience, the prayer-meeting for the heart. These within the fresh young body of an organized

ministering brotherhood give us the most consecrated, active child which has ever been born to the church.

The chief aim of the society has been to make the conscience quick and the heart loyal to the Christ. This accomplished, all other essential things follow. The committees with their systematic ministration, the social gatherings with their diversions, are but the normal and timely environment of the quick conscience and devoted heart. All together they stand for a new and efficient type of Christian, such as discouraged pastors were praying for and the world has long stood in need of.

Christian Endeavor has manifestly done much for the churches in deepening this sense of obligation and kindling a devotional flame in the hearts of the young. It has done much more than this. It has laid the foundations for the realization of the hopes of the Evangelical Alliance. Silently yet surely the leaven of Christian unity has been working in the hearts of these young Endeavorers. They come together from all denominations, from all countries. While together they are conscious only of the transcendent fact that they are Christians, bound by a common loyalty to the Lord Jesus Christ. They go back to their own denomination, not to love it less, but to love all Christians more; and so it will be much easier for the Alliance to do its work among them than it has been among their fathers and grandfathers.

Still again, the Christian Endeavor movement has given a great impulse to the cause of practical Christianity. It has emphasized the great Christian duty of ministration, and tended to sanctify all secular service. In this sense it has been the precursor of the institutional church and the civic church.

WHAT CAN THE CHURCHES EFFECT THROUGH YOUNG PEOPLE'S ORGANIZATIONS?

III. BROTHERHOOD OF ANDREW AND PHILIP.

By REV. GRAHAM TAYLOR, D.D.

THE Brotherhood of St. Andrew suggested to Rev. Rufus W. Miller the necessity of a similar organization for men among the non-Episcopal churches. He communicated the suggestion to several of his co-pastors in 1888, and a number of brotherhoods similar to that of St. Andrew was started in the English-speaking churches and in the Reformed Lutheran Church of the United States.

The next year a general organization of fifteen of these little local brotherhoods was made, and they found they had four hundred members. In 1890 they reported thirty-five chapters and a thousand members. The organization had spread to other denominations, and in 1891 they reported fifty-four chapters and 1839 members; in 1892, seventy chapters and 2500 members; in 1893, one hundred and thirty chapters and 2563 members.

The organization is almost exactly similar to that which has been outlined to you, but in place of the membership being restricted to the Episcopal churches, it is restricted to those who are Christians; officers, however, cannot be elected except from the membership in which the chapters are organized.

Denominational members have been appointed to act in behalf of the Congregational, Dutch Reformed, the German Reformed, and perhaps other denominations this last year, of whose organization I have not yet heard. They have the same organization, the same two rules of prayer and service, and I presume they conduct their chapter meetings in much the same way as those of the Brotherhood of St. Andrew are conducted.

They have an annual convention, and they have this badge—somewhat like the St. Andrew's badge, except that it is a star

instead of a cross. The star is taken from the text, "They that turn many to righteousness shall shine as the stars for ever and ever." The name is taken from the first mission in the Christian life of Andrew and Philip. Andrew "first findeth his own brother Simon, . . . and brought him to Jesus," while Philip brought Nathanael.

The practical work of the organization I can describe but very briefly. Very simple and informal, it interferes with no other organization in the church. Boards are held sometimes once a month or more, and the men meet and tell of the men or man for whom they are working, and each tells the others how he is getting along and what difficulties he has in bringing that man or this man within the reach of the gospel, and what encouragement he has. Sometimes he takes another brother into confidence with him, and they lay snares for the man which as fishers of men they have the right to do. Privacy ought always to enter into this work, for everything public might hinder in communicating the light and life of Christ.

That is about all of it, and yet the tendency of that personal co-operation for a brother man is simply marvelous in the church. In my own church in the city of Hartford we organized a brotherhood, mostly made up of those taking no part in the Christian Endeavor Society, of men whose voices were never heard in the prayer-meeting, who were frightened at the sound of their own voices. We maintained a fine service in the church by the aid of these, summer and winter, and scarcely a week passed by in which several didn't ask us the way to the brother Christ. Now that is the Brotherhood of Andrew and Philip. We would, distribute the members in the back seats and have men stationed outside to invite young men in; in this way we built up the largest steady congregation of young men in the city of Hartford. The last report I heard from the church since I left it was that there were 778 present, without any special advertising or announcement.

My friend Wilbur Chapman of Philadelphia, who has for the head of his Sunday-school John Wanamaker, received five hundred men into membership in his church in one year, and he testifies that the work of the Brotherhood of Andrew and Philip had contributed three fourths of this number, and brought them within the reach of the gospel.

The development of the brotherhood has been very rapid—almost too rapid to be safe; but nevertheless it has developed wonderfully. I know one of the most promising of young ministers who is devoting himself to the raising of the brotherhood to a specialty,—adapting the gospel to young men. “I was so impressed with the value of the organization,” he said, “that when I went to the seminary with which I am connected I organized a brotherhood right away.”

It is such organizations as these that will draw men into the churches again: the feeling of brotherhood is what is lacking in the churches. If you wish to know where the men are, a study of the directories will prove interesting. Here are some figures, showing the number of churches as against secret societies :

Buffalo in 1889.....	144	churches,	218	lodges.
New Orleans in 1889....	217	“	278	“
Washington “ “	184	“	316	“
St. Louis “ “	220	“	729	“

And the other large cities in the country will show the same proportions. In Chicago we have, for 1890, 344 churches and 1088 lodges. There is where the men are; and when I received a communication from the West, asking me to join in a crusade against the lodges, I said, “I can’t join in any crusade against any yearning after brotherhood, no matter how much less worth it may be than the crudest of all brotherhoods of Christian effort, until the church becomes more of a lodge and its membership more of a brotherhood.”

And I tell you, my brethren, when I heard of a man who joined a Christian church and sat behind another member of the church, and wasn’t even welcomed by him after he had been received into membership, and yet when he had joined a secular lodge to which the member belonged, this member ran across the street the next day, and said, “How do you do, brother? Glad to see you this morning,” I rather thought the lodge was the union of brotherhood, and the church was the name of one without the vitality thereof. We must have brotherhood to win men. It must be brotherhood in more than name; it must be real—a brotherhood of co-operation and of work.

HOW TO PUT YOUNG MEN AND YOUNG WOMEN TO WORK.

BY REV. HOWARD S. BLISS OF PLYMOUTH CHURCH, BROOKLYN.

THE subject before us is not whether young men and young women should be put to work. It is assumed that we all agree to that proposition. Better than entertainments, better than socials, better than any external advantage that the church offers, the spirit of work in a church arouses the highest enthusiasm and best holds a church together. Putting young men and young women to work also provides for the future. The wise minister takes thought for the morrow—not anxious thought, indeed, but he is looking forward to the time when he will no longer be pastor, and during that transitional period a strong force of young men and young women at work will hold the church together. He recognizes also, in looking into the future, that men and women must be trained to take the places of those who are bearing the heat and the burden of the day, and therefore he welcomes any effort and any method that will develop and train the working capacities of the young people about him.

Keep clearly in mind these two thoughts: First, the objective good that these young people can do in reaching the needs of the community; secondly, the necessity of training and disciplining their powers and capacities for work, and we are ready for the question, How shall we secure the result that is so greatly to be desired?

And, my friends, you will be disappointed if you expect a recital of any new-fangled methods of work. What we wish to get at is a clear principle, which can be applied to the needs of our various parishes in city or in country, and to the needs of the various communities in those parishes. And for a statement of this principle I choose a motto which is familiar to all of us, and which, however true or false it may be in other departments of life and thought, social, political, economical, holds true for

the new conception of service in the kingdom of God. And it is this: "From everyone according to his ability, to everyone according to his need."

I presume we all agree to that statement in a general way, and have agreed to it in the past years. Why, then, have we failed to be successful in applying it? For this reason: Because we have failed to understand adequately or emphasize properly the meaning of three words in that proposition—the word "everyone," the word "ability," and the word "need." Let us take these words in the reverse order.

We are beginning to have a large conception of the function of the Christian Church. We no longer say, "Thank God my church is prosperous, because my services are well attended, because my Sunday-school is in good order, because my prayer meeting is in a flourishing condition." No minister dares to be serenely content if only those features are successful, so long as in his parish there is a single unsatisfied need of whatever description in the social life, the political life, the civic life of his community; so long as there is a single persistent violation of law proceeding without fear and without obstruction; so long as there are sweating-shops in his district; so long as there is a failure on the part of anyone in the community to get something of the vision of that large civic church, that kingdom of God upon earth, which indeed finds perhaps its best expression in the preaching services, in the prayer meeting, in the Sunday-school, but goes out and reaches out into every department of life. Get, then, this larger conception of that word "need," and remember that in all departments of life, social, political, civic, religious, the Christian Church has a mission to fulfil, and we shall begin to realize the extent and variety of work waiting to be done.

Then take the word "ability:" "From everyone according to his ability." We are understanding a little more what that means—not simply the ability to lead a prayer meeting, or to teach in the Sunday-school, important as that is; but every power in man which is on the side of righteousness and of truth and of honor. Get hold of every kind of ability; give an outlet for every kind of enthusiasm. Do not reject a man on account of any intellectual difference he may have in reference to a creed, so long as his heart and his life is burning with moral enthusiasm; catch it and hold it, and discipline it and train it,

and help it to meet some need that has been developed in this larger conception of the kingdom of God.

And now with this larger view of "ability" we can understand better the words "from everyone." Let us make the issue clear and distinct, as we meet our young men and our young women. A young man comes to our church and says, "I am very sorry indeed, sir, but I cannot undertake any work in your parish, because I don't hold to your creed, and there happens to be no church, in whose creed I do believe." We should say to him, "Young man, young woman, the simple question is whether you wish to promote the kingdom of God in this community. I will not ask you, however much I would like to ask you, to take part in the religious services, but I will ask you to take that power that God has given to you, and to develop it along the line of some need in the community." And just here let us understand that every minister should have his eyes open, and always see the needs of the community a little ahead of the working power of the church over which he presides, so that, when he has, by the Spirit of God, aroused a spark of moral enthusiasm in any one in his congregation, and that person comes to him and says, "I am ready for work," he will be able to point out some line of activity through which that enthusiasm can find a vent.

With these principles in mind, it should not be difficult to get hold of our young men and our young women, and to use every element of moral enthusiasm that is in the community. Formerly, with our narrow conception of the church's mission, we could do little or nothing with men and women who came to us and were not able to take part in the Sunday-school work, or the distinctly religious side of our activity; and many a young man and young woman have gone away to drift into lives of practical selfishness, all the while imagining that they were unselfish, imagining that they were ready to lay down their lives for truth, if only the opportunity were given. I say it will be a great gain when the issue is made so distinct that when a young man comes to you and says, "I am ready for work," and you give him work, he shall stand face to face with that work, and clearly recognize that he has to make the choice, not between this creed and that creed, but between eager enthusiasm on the one hand and the life of selfishness on the other.

These, then, are the general principles. Let us now come down to more practical details. In the first place, every minister in the community must know the needs of that community in all departments of its life. He must recognize that the church ought to interest itself in the public charities of the district in which he lives, in the municipal life of his district, in the civic problems and perplexities that arise ; that it is in a sense responsible for misdemeanor and crime ; that it must know why the excise laws are not enforced on the one hand, or, if they cannot be enforced, abolished on the other. He must excite in his people an interest and enthusiasm in the public schools and in public education. And with this great field of activity, with these new professions, as it were, opened before him, he must then know the moral forces at the disposal of his church. He must know the young men and the young women. They are all different. Every single one is built on a separate plan. And he can put A at one work and see him successful in it, and then go on and make a fatal mistake by putting B at that same work. And this leads me to say, in the next place, there must be adaptation of work to men and women. Don't give one man that which he cannot possibly do, and thus quench his enthusiasm. If he has an interest in law, set him to investigate the condition of law in that community. I wonder how many of the young men in your parishes know what the excise laws of your particular community are. Not long ago I met a gentleman whose whole activity was devoted to the cause of temperance. I asked him what were exactly the laws relating to temperance in his own state. He could not tell me. That man was perfectly sincere and honest. But imagine what a scientific basis that was for effecting reform in temperance legislation ! Put your lawyers to work on such lines. Have your committee on civic responsibilities and duties, from which you can gain definite information, so as to preach with a basis of facts behind you, and not simply of newspaper talk. Having adapted the work to the various capacities of the young men and the young women, another important principle is to grade the work. Don't give too hard a task to your young man or your young woman at the start. Have patience. Little by little his enthusiasm will grow, his sphere will be enlarged, and he may take hold of more difficult work. I recall a case in our parish where a young man was afraid of undertaking any kind of

work. Finally, a purely mechanical piece of work was given to him—the issuing of invitations to the church services to the transient guests in the neighboring hotels. It was a purely clerical piece of work. He could not refuse to do that for four or five or six weeks, and then he was ready for a more difficult piece of work, although he would have held back from that second undertaking if it had been proposed to him six weeks before. To-day he looks back with almost a smile of contempt on that first job.

In this way little by little our young people will be led to a knowledge of the new professions that are opening before the world. For who are to be, in the next twenty or thirty years, the superintendents of our public charities? As civil service reform makes progress, who are to be our police matrons, who are to be the overseers of our poor-houses? Who are to fill the places of responsibility and trust connected with private charitable institutions? By a proper gradation of work, an army of young people will be trained by natural selection, according to the particular and peculiar abilities that God has given them, for effective service in these grand and noble new professions that are opening before us.

In the matter of practical work, of course, as I have said, every parish must develop its own methods. If you live in a city, there is doubtless work to be done in the immediate neighborhood, in the way of attracting the young men from the boarding-houses, reaching the lodging-house men, meeting the sailors if they happen to be near your parish, organizing gymnasiums and boys' clubs, maintaining penny provident funds and outing clubs, carrying on pioneer work of every description, according to the need of your community and the ability of the workers at your disposal.

I acknowledge it is more difficult to find outlets for activity in a country church, aside from the distinctly religious work. But even there there are large opportunities for committee work, in connection with the care of the church, ushering, ventilation, church grounds, etc.; in connection with the Agassiz Association, which you ought to establish; in connection with the village improvement society, or the county or the state monument association; in efforts to arouse the civic life, to make the young men and the young women realize that Christ came to give life, and to give it abundantly, not only in the prayer meeting, not

only in the church, but in every department of civic and social and political life.

And now, before I close, let me give five or six don'ts, as a word of warning.

In the first place, don't multiply organizations. You probably have some society in your church with which these different objects may be affiliated. All these different lines of work that I have enumerated can be easily adjusted to Christian Endeavor societies, to young men's unions, to young women's guilds. Don't make the mistake, then, of multiplying organizations, and by too much machinery weaken the cause you hold so dear.

Secondly, don't be afraid about beginning with small numbers. Begin with one man or with two men, and if the true spirit is moving in their hearts, then the numbers will take care of themselves.

If you will allow a personal allusion, we have in Plymouth Church a Young Men's Union. We make very little effort to increase the membership of that Union. Every man who comes into the society is set at some form of work, and we have found that the numbers take care of themselves. We have eighty, ninety, or one hundred young men who are members, with the express understanding and pledge that they shall be ready to undertake some form of work in some department fitted to their capacities.

In the third place, don't crowd out the old people. We shall soon be old, and we don't wish to be crowded out. After all, we are not as wise as they. They have borne the burden and heat of the day. Simply come to them as their coadjutors and their upholders, and then when the time comes for them to retire they will do it with no feeling of bitterness at the thought that their places have been usurped, but grateful that the work that they have been able to do is to go forward.

In the fourth place, don't overwork the young people. Don't ask too much of them at first. If you have been wise enough to give them the proper work, their enthusiasm will carry them through. But if you go to them and put upon them too large a burden at first, you will find it very difficult to get their consent to work of any kind. You will smile when you hear what the conditions of work are in our Young Men's Union. Simply this: A pledge on the part of a young man to give four weeks a year to the work of Plymouth Church, or, in lieu of that, six Sunday

evenings during the year—not during two months or three months or four months. You say, What does that amount to? Very little, if it stops there. But the young man who has been working four nights in the gymnasium, or the Boys' Club, or the Penny Provident Fund, or in chapel work, or in lodging-house work, or whatever it may be, is very ready to go on a little longer, and a little longer, and a little longer, until I am glad to say that in two or three cases we have young men whom we have to hold back in their work instead of spurring them forward. If you observe the principles that I have mentioned, enthusiasm will take care of the young man, and it will be a matter of holding back rather than spurring forward.

I don't know whether we ministers shall be accused of being lazy when I mention another don't, but it is this: Don't do anything yourself that you can get others to do. The great danger, I believe, before us, as practical Christian ministers, is that we try to do too much ourselves, not realizing that in so doing we are injuring our young men and women by not developing and training their different capacities.

And then the sixth don't is this: Don't be afraid of appealing to the highest motives in the young men—to their highest and their best and their purest enthusiasms. Do not go to them saying, "It is easy work," but "It is hard work, and I have come to you because I believe you are capable of hard work." Don't go to them and say, "It will only take four or five or six nights of your work," but "It may take your whole life. I only ask for four, but it may take your whole life;" and you will find, I believe, a response that will surprise you.

And the last point is not a don't, but it is the most important of all. In all this matter of institutional Christianity and practical church work, let us remember that the secret of success is this: To see to it that in our sermons, in our personal talks, in our confirmation classes (I hope we all have them), in our everyday life,—whatever be the opportunity of contact with our young people, let us see to it that in them we are feeding the fires of a divine and a holy enthusiasm. Only thus will the work prosper.

HOW TO PUT YOUNG MEN AND YOUNG WOMEN TO WORK.

BY REV. N. M. CALHOUN, D.D., OF CANANDAIGUA, N. Y.

MR. PRESIDENT AND BRETHREN: It is narrated that a certain pastor, after he had spoken some fifteen minutes, urged the brethren to take up the subject and speak, or to "fill the time"—I believe that is the usual expression. One brother arose and said, "Our pastor has been squeezing the lemon for about fifteen minutes, and I don't think that those of us who are weaker than he will be able to get anything out of it." Our brother Bliss has put so much pressure on this lemon, and has said so many of the things that I thought I would say, that it seems almost superfluous for me to say anything. I feel, however, after eighteen years in the pastorate, that this is a vital question. The problem is not how to get our young people into the church. Most of our church machinery is so arranged that a crank is turned and the young people are gotten into the church. There is hardly any church that has not quite a number of young people, and in some of our churches there are many. But it is how to get our young people to work. There are certainly enough young people on the one hand, and there is work enough to do on the other.

Now, I haven't any patent method. I haven't any crank method. I believe that we must always adapt our methods to our churches. Two things are essential, it seems to me, in this work. One is the warm heart of a Christian; the other is the living heart of the Christ. These two things are essential. I am accustomed to emphasize, and perhaps to put the stress of emphasis upon what I call personal contact. And to begin with, it is personal contact with the pastor—with myself. I aim to know my young people, and touch them; and I do this in all sorts of ways,—getting them to my house, and inviting them to the reading-room of our church, which is open seven days in

the week ; going hunting with them ; going skating with them—and I usually skate until my bones are stiff ; going fishing with them—for sometimes a young man caught is better than the fish ; doing all sorts of things to come into personal contact with the young man—not as a Christian, for he may not be such, but as a young man in whom I am interested, and whom I want to have interested in myself. I believe that is important.

The personal contact with the membership of my church is important, if that can be accomplished ; but this personal contact must be more than that. I despair of getting my young people to work by any methods, by any associations or any organizations, unless the Spirit of Christ has come into their hearts and possessed them for Himself. I believe that is absolutely essential—Christ in the heart. This work of the young people must be from within. We have had enough of the from without in. The tree feeds, in the main, by its inner life, from its roots ; and these young Christians must feed on the living Christ.

Now, perhaps, my second thought is educational. I believe in preaching, and the foolishness of it, because I have had some experience in that line, but I believe that the pastor is a teacher. While pastor of the Pilgrim Church in Cleveland, some years ago, I made what to me was as great a discovery as perhaps was the discovery of the new world to Columbus—that I was set not only to preach the gospel, but to teach it ; that I was a teacher, and for this I appropriated a week-day evening. I cannot teach classes on Sunday. I prefer a week-day evening, because I am at my best then. I gather my young people about me in grades from the children down—perhaps the children in the afternoon—without announcing any course for what we are going to do ; but I want to teach them. I want to teach them the Bible first, as the infallible rule of faith and practice—not doctrines, not creeds, but the Bible. I want to lodge that book in the hearts of these young men and these young women ; and I know if it is in their hearts the light will shine out through their faces, and life will go out from them to the world that needs it. It is education, but it is not simply education in the Bible. I do this in normal classes—all sorts of ways, according to the work to be accomplished. Oh, it is not what the church is, but what the church is for in the world,—what the church has done. Church history, as Dr. Schaff has emphasized it here in his paper this morning, is not taught

as it should be. What the church has done; not simply what my denomination has done, which is but a drop of water,—that is all; and these pearly drops have united upon the mountain side, and flowed down and are irrigating the world. I want to have my young men and young women so liberal and generous and large that they shall understand that their denomination is only a part of the church history.

Missions! What a field for missionary teaching! If we could have a class of four or five or six young men or young women—it doesn't depend upon the size of the class—who should be imbued with the spirit of missions, either as givers or as goers, it may not make so very much difference which, but giving them the spirit of missions, they would be a power in the church. And so along this educational line I believe we can use young men and young women and get them to work—educate them. We have made a mistake here, I do believe. I don't think we can make too much of this matter of education. We have said or preached these things to them, and they have not understood them perhaps; but when we sit down with them around a table, half a dozen of them, and tell them the same truths in a personal way, they will be interested in those truths. I would like to emphasize the principle of adaptation. Brother Bliss has spoken of that. Now the Christian Endeavor Society is an excellent society. I am not here to say a word against it. I have worked for it, and back of it, in the young people's societies. But there is one serious danger. The full pledge of the Christian Endeavor Society provides that every young man and young woman who is an active member of the society shall take part in the prayer meeting. Now there are young men and young women who feel that they cannot do that, and they keep out of the active membership of the society, and there is danger that we shall make the impression upon our young men and young women, that if they cannot take part in the prayer meeting, if they cannot testify for Christ, if they cannot pray, they are gloomy failures. Now we must guard against that. A man is not a failure because he cannot talk in prayer meeting. Some of the most valuable men I have had in my churches have been men who by early training or through some defect or other have not been able to take part in prayer meeting to any extent, and yet they have been valuable men; and the women that keep silence in the churches are some of our princely women who are

working for Christ ; and I don't believe the Christian of the future is necessarily to be a Christian who is to take part in prayer meeting, always and everywhere. Adaptation in everything. If one has the gift of prophecy, let him prophesy. If he has the gift of teaching, let him teach. If one has the gift of personality, that is, of preaching to one man, as Christ did to Nicodemus, let him do that kind of preaching wherever he can find opportunity. I try to keep in mind and carry out that law of adaptation. A young man or a young woman comes into my church. I ask first, "What are you going to do?" I have a young man now who thinks he is not going to do anything. He is a young doctor. He says he cannot talk in prayer meeting, and I think perhaps he is right, but he has got to do something. The church of Jesus Christ means service for every man, woman, and child in the church, and the work is broad enough to set every one at work.

And I emphasize also in my work not only this law of adaptation, but leadership. I do not believe the sheep ought to drive the shepherd ; and I teach and preach that the bishop of a Congregational church (for I happen to be in that denomination) is set to lead the sheep and to lead the lambs, or carry them if necessary ; that is his business. It is leadership. Now there are great preachers in our churches who are not great leaders, but they have possibly some Sunday-school superintendent or man who might be, who is a leader naturally. There is something for him to do—to lead. But this grace of leadership ought to be developed on the part of the pastor or bishop of the church. He ought to be a leader. You tell people to go to work, and then you tell them what to do, and you say, "Go." Well, people are so constituted that they must have leaders. There must be captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, in the Lord's army. Now that is leadership, and I believe that when the man or woman in Christ's church has the gift of leadership, he may lead on to greater things in the kingdom of God, by the Spirit of God in him, leading him first.

Encouragement. I emphasize that. I have a man in my church who is to-day as close-mouthed as an oyster. I asked the reason why. He is always in prayer meeting ; he is a good man ; he is on the church committee. He is one of my—I was going

to say right-hand men, but I call the deacons my right-hand men, and the church committee my left-hand men. They hold up my hands. What was the history of that man? He began to take part in prayer meeting when he was yet young. Going out of a prayer meeting in which he had testified for Christ, he heard a Christian woman say, "I hope that young man will never open his mouth in prayer meeting again." And he never has. *He never has.* I have another man in my church who has been a Sunday-school superintendent in the years gone by, and who ventured one night, while he was a young man, before my pastorate—way back in the days of good old Dr. Daggett, one of my predecessors—he ventured to lead in prayer. That man's wife told him, when they reached home, that if he ever led again in prayer in church, she would stay at home from prayer meeting. And he never has, to my knowledge. Now I say this is important—encouragement. The young people need encouragement. Why is it? Now, brethren, let us be honest. There is no use of our saying the young people's prayer meeting has not intrenched upon our church prayer meeting, for it has. There is no use of saying it has not. I have inquired in many churches, and I have had experience in some, and I know it is true. Why is it that young people will be heard in the young people's prayer meeting who are never heard in the church prayer meeting? Do you know? I know perfectly well. They are afraid of the criticisms of the older members of the church. And why are they afraid of the older members of the church? Because we have heard, brethren, and you who sit before me know perfectly well, that these same young men have been criticised for taking part in church prayer meeting. We have heard those who were good attendants upon the church prayer meeting,—I have had those people say to me, "I wish you would occupy the entire time. We don't want any talking in this prayer meeting." Now that is a serious fact. I say, then, encouragement is a word that ought to be emphasized, and I would have that word sink into the heart not only of laymen, but of ministers—encouragement in the simple thing which this one has done for Christ and the church, whatever it may be, so long as it is a good thing to do for Christ. I believe that the child who carries at noon the pail of water to the father who has laid the brick upon the wall, or has been laying the stone in its place, as much helps to build the temple as the

one who laid it. The cup of cold water is a necessity for the work. And so it is in the Master's service.

I have only time to speak of another word which I like to emphasize, and that is "Practice." No perfection without practice. I have learned this, that the young people who are unusually glib when they come into the church are not always those who run well. Somebody or something hinders them. Practice makes perfect, and if you can get these young people to do some little thing, some simple thing, they get the practice for something more.

And may I close where I began, by saying that I do believe that what we need most of all is personal contact with the heart of Christ. Heaven will come here on the earth when there has been personal contact on the part of Christian hearts with the great world that travails and groans in tears until He shall come to rule,—just as it began in the first century, when over the fields of Bethlehem, the Christ having come to that manger, the angels' song burst upon the world, and heaven touched earth. And believe me, that radiance and that glory shall rest upon the earth until the new heavens and the new earth, which shall be the same old earth renewed, shall come with mighty power.

THE EVENING CONGREGATION.

BY REV. JOHN C. FAVILLE OF APPLETON, WIS.

I AM simply to give a story of practical work. You are at liberty at any time to ask questions.

The city in which I live has fifteen thousand people at least—about as good as the average. We have sixty saloons, twelve churches, and of those twelve churches half of them—six—conduct services in the German language. We have also, to help us, a college under the control of the Methodist Church.

The morning congregations are good. In the five Protestant churches, in the evening, the congregations have not averaged, for the past two years, more than five hundred for the five churches. The Baptist, the Episcopal, and the Presbyterian churches are not strong. The Methodist and the Congregational would be called strong churches. It was to see if the evening congregations of the city could not be helped that the work that I have undertaken was done. I had done some preliminary work, being a pastor in the city for six years before undertaking this work,—going to men personally, finding out something of their life, something of what hindered them in church matters. I finally, at the suggestion—somewhat more, perhaps—of my brother, a pastor at La Crosse, in reference to the organization, and with some suggestions from a service that was held in Manchester, N. H., organized what was called the Young Men's Sunday Evening Club, the sole object of which should be to increase the interest and the effectiveness of the Sunday-evening service in that church. We organized it in this way. First, I invited to a lunch with me twenty-four men—not *young* men. The term "Young Men's Club" is hardly a proper one. There were men from twenty-five to forty-five. They were leading men—I mean by that, in the congregation and in the city. One third of the number were members of my church, who were

doing nothing in the church. Another third were regular attendants—those who paid to help support the church. Another third were men who very seldom attended. I said I believed they had a duty in the city in reference to the Sunday-evening service ; that there were not more than a thousand people in all the churches in the evening, which meant there were twelve to fourteen thousand outside. I unfolded my thoughts as to the Sunday-evening service—first, as to the service itself, that it should be not necessarily an innovation on the evening service, but better in every respect ; as to its music, in the first place, that we should have more variety. We had had nothing but a precentor. Second, that we should have printed programmes, with the hymns and with responsive services. Third, that we should have a better corps of ushers and reception committee. Fourth, that we should have a short sermon. That took them.

I found them enthusiastic to do something—not that they had very great hope in this, perhaps, but all of them, with one exception, said they were willing to undertake this work, and the Young Men's Sunday Evening Club was organized.

From that hour it has been in very many respects an unqualified success. A little association was formed, with a very simple constitution, stating the object ; and there were several committees—a worship committee, music committee, ushering committee, invitation committee. Upon that basis I started, with no condition for membership further than the payment of a membership fee of a dollar, and no dues except that it was understood that those who united with the club should serve on a committee if they were asked to serve, and that they would at least try to take some interest in the evening service. The committees were arranged to be changed monthly, the officers to be a nominating committee. So it was thought that almost any man would be willing to do service for four weeks at least upon one of those committees. This was found to be the case. The result is, briefly, that the club, from the first organization of about twenty members, has increased to three hundred and sixty men. We have a few boys, perhaps twenty-five, that we have brought in on a certain committee called the coat and hat committee.

I have, by the way, the constitution and a few programmes here, and I shall be very glad to have you take them at the close,

if you desire. The evening congregations have increased from about 150 or 200, in my own church, to an average of over 700. The service itself has not been a service of innovation, so much as one of improvement. For instance, in the music, we aim to have some instrumental music, occasionally, but mostly vocal, aside from the hymns. We aim to utilize the talent that we have. Instead of having one set of singers, we have many. I found last year that we had utilized 90 different musicians in our evening service. I found that we had utilized every man—we had then 224 members—we had utilized every man of the club upon some committee. The cost of the service—we print 1000 programmes each night, and have special music that we pay for, though not always—the cost of the service is met by the evening collection, which has averaged about \$14 per evening. With the exception, perhaps, of some extra services that we have had by way of entertainments, that meets the expense of the evening service.

The result further has been that it has helped the morning service—not so much in its congregation, but in the line of providing better ushers, as they have also taken charge of that in part. It has helped the Sunday-school also very much. It has helped the finances of the church. The idea has been not to have the club a separate institution from the church, but to work out through the church, with the exception of furnishing the music for the evening service. The moral result has been far greater than I anticipated. Men have come to church who had not attended for years. They have come from the streets, and out of the saloons. And let me say here, the club was not organized as a revival service in the ordinary use of the term; it was organized as a competitor with the street and the saloon. It did not profess to be anything else; it was organized a year ago last February. I had been working six years the other way. I said, "We will try six years this way, and see whether the results will warrant us in going on." The religious results have far exceeded our expectations.

What, then, has been the secret of the success of the club? First, let me say, I had some faith in it myself, personally. I had some faith in those men,—that I could go to a good many of them who were not in the church, and say, "I don't know that

you will come to the altar to-morrow, but here is a little something that I believe you can do, situated as you are, and I want you to do it." And they have said, almost to a man, "We are glad that you asked us to do it." Men who went into the thing from curiosity a year or a year and a half ago are now in the evening service as a matter of principle. The service itself has been wonderfully helped—a bright, sharp, business-like, religious service. You may wonder at it, but I have read my sermons, without exception. I said I only preached about fifteen minutes—fifteen to twenty minutes. It would astonish you to see how that great, mixed congregation, often a thousand, will listen to a fifteen-minute sermon. They know that what they get they must get in fifteen minutes, and they are eager. The music has been a very great improvement. The ushering has been one of the chief features—six or eight, sometimes ten, ushers, each changed monthly, so that it has become a matter of pride with those men, when they are on for the month, to be there promptly at half-past six, even, ready to usher the congregation.

The real secret of the success, however, has been the men themselves—asking those men to do something—not a great deal, very little, but asking them to do something; taking them into partnership with this evening service, that I said we wanted as a moral and religious help to the community, to get the tone changed, to guide the current if we could—and there are 360 men now in the club; 300 men are to-day enthusiastic over the evening service, and are willing to do something for it—the real secret, I say, was in going to the men themselves personally, and saying to them, "Here is something you can do." Twenty-five of the men of that club united with the church six months ago. I expect a great many more will unite with the church; but if they don't, they have done this one thing: they have turned the current toward the church instead of toward the saloon and the street. It has been a real benefit to the other churches as well as our own, and to me it has been one of the most gratifying things of my ministry, that those men gather enthusiastically around this service.

DR. NOBLE: With reference to the pews at night, are they free?

MR. FAVILLE: Yes, sir.

Question : What have been your themes for sermons,—last Sunday night, for instance ?

Answer : Last Sunday it was Duty. I have taken practical themes. I have taken old sermons that were preached six years ago as thirty-five-minute sermons, and have simply whittled them down to fifteen minutes—rewriting them, and you would be astonished to see how I get everything in.

PARISH HOUSES.

BY REV. GEORGE H. MCGREW, D.D., OF ST. BARTHOLOMEW'S
PARISH HOUSE, NEW YORK.

THE Parish House connected with St. Bartholomew's Church in New York is not the first of its kind, and is comparatively a new one. I suppose the best way for me to give you an idea of our Parish House is to state what work is being done in it. In that way I can do it more simply and briefly than in any other way.

Here is a picture of the house. It cost us \$300,000 to build it, \$20,000 to run it last year, and will cost \$25,000 to run it this. We have in connection with it twenty-five paid workers.

Let us run up through the floors and see what is going on. In the basement is the restaurant, which we propose to elaborate into a New England kitchen. There is a large population in the neighborhood, and we propose to cook the best food in large quantities and divide it so that the people can carry it home to be eaten.

Coming up to the level of the street the first thing you find is a Rescue Mission. At the time the Parish House was built this mission had already been established by Col. Hadley, himself a reformed man, for the purpose of reforming drunkards. We have a hall which is intended to seat eight hundred persons, and we have had as many as fifteen hundred persons in it during the last spring. In it we have the best concert organ in the city of New York. It cost \$7,000. This, with a fine chorus, makes the music. We have a variety of music. Sometimes eminent soloists are present; but as a rule the singing is done by the people, supported by the chorus and organ. The meeting is made up largely of men who were drunkards. A certain space in the centre of the hall is reserved for them. The respectable people are supposed to seat themselves in the galleries and leave these seats for the

drunkards. Meetings are held every night of the week except Sunday. There is a prayer meeting every day except Sunday. We give at certain times a free lunch, which consists of a cup of coffee and a sandwich; and if you wish to see the toughest crowd you ever heard of, you have only to be outside at this time. Last year we had in the place over 100,000 persons, and out of these over 4,000 expressed a desire to lead a new life. In connection with these meetings men are asked to hold up their hands if they wish to be prayed for, and the converts testify to their experience. Some evenings we devote entirely to testimony, and there are curious things told in that meeting. Some men have come to the meetings with *delirium tremens*, and have been reformed in a single night. We have one man who testifies nearly every night in the year to such a fact. We have a German baron who has run through a million marks, who was on his way to the river to drown himself when he passed this hall, came in, and was converted. He heard the people singing "I'm happy, oh, I'm happy!" He said, "I am not happy; I will go in and see what it is that makes these people so happy." That was four years ago. Another thing connected with the meeting is that a number of Roman Catholics have been converted. They go to their parish churches, and we make no effort to draw them away. We have one Roman Catholic who will not take part in the Sunday services, but testifies at the evening meetings. We are glad to have his word, and do not try to draw him away from his church.

On the same floor we have an office for the Penny Provident Fund. There are two hundred branches of that institution in the country. Our depositors number 1,220. They are as young as eleven, and as old as fifty. They deposit from one penny to fifteen dollars.

Near the Penny Provident Office is a consecrated chapel where an Armenian minister conducts services for that class of people.

On the Sunday-school roll there are 925 names. The school is divided into three departments. The peculiarity about the advanced department is that the teachers nearly all go to St. Bartholomew's Church, which is at the corner of Madison Avenue and Forty-fourth Street. These come from distant parts of the city early in the morning to teach in the Sunday-school.

We have a Girls' Club, divided into senior and junior depart-

ments. The senior department is composed of women from seventeen to fifty, and the junior of girls from fourteen to seventeen. Altogether there are 753. These figures were taken ten days ago.

I shall go into the details of the organization no further than to say that the initiation fee is twenty-five cents and the monthly dues twenty-five cents. The club now has a library, club-room, and musical drills. There are many classes connected with the girls' club, in which instruction in sewing of all kinds, book-keeping, stenography and type-writing, and cooking is given. Twice a week there are classes in dancing, which are very popular with the girls.

On the sixth floor is the Men's Club. Men above eighteen years of age are admitted. We have a library of fifteen hundred volumes, a large club-room in which are the daily newspapers, the leading weeklies, and monthly magazines. On the same floor is the second best gymnasium in New York. Here the men are instructed in classes; and in connection with the gymnasium we have baths. Persons are admitted on the payment of six dollars admission fee and quarterly dues of one dollar. For four dollars a year the members get a place where they can go in the evening and get instruction in gymnastics, have the use of baths, reading-room, etc.

The club is self-governing in a large measure. We have a board of fifteen governors, seven of whom are elected by the men. There are but few rules, and obedience to these is enforced by a committee of the members.

On the eighth floor we find the Boys' Club, which is for boys under eighteen years of age, of whom we have one hundred and fifty. They have a reading-room, a drum-and-fife corps, and certain classes, such as type-writing, stenography, and book-keeping. We have not gone into manual training to any great extent.

We found that there were certain poor and unfortunate people who were unable to pay for medical attendance. There were physicians who could not travel from house to house, but would give us ten or twelve hours a week. Accordingly we arranged to have the people come to the Parish House to meet them. They came in shoals. But the doctors could not work well in the two rooms given them, and so many came that we had to set chairs for them in the main entrance-hall. It was not pleasant for club

members and other persons coming into the House to meet people with sore eyes and various other troubles at the main entrance. Accordingly the adjoining house, with 25 feet frontage, was rented and fitted up to the first story for the clinic. We have from sixty to seventy-five persons there every night except Sunday. In the summer months we have a Roof Garden on the top of the building, open five evenings in the week. There is orchestral music, and on the evening which is for women and babies we have refreshments. There is no difficulty in filling the place, and the people spend a couple of hours above the heated atmosphere of the city in pure air.

In connection with the House a large fresh-air work is carried on. We have a summer home in Washington, Conn., where we send working girls for a two-weeks' outing. The cost to those who can pay for it is eight dollars, including railway fare, for the holiday. And we have a place at Greenwich, Conn., where we send small boys and girls.

It is not necessary to go into the charitable work which is carried on in connection with the Parish House, further than to say that it is very large, and requires great discretion. It brings us into contact with the Roman Catholic priests, who work harmoniously with us,—there is room for them and for us also. There is plenty to do.

If you wish to know how all this work is connected with the church, I will say that we have no restrictions upon membership in the clubs. We receive Romanists, Hebrews, and anybody who is decent. We have a large number of Romanists and Hebrews in the different organizations, and I observe that the Jews enjoy the society of the Gentiles very much indeed.

What has all this to do with religion? We bring Christianity to bear on the persons who frequent the House by close personal contact. We have no religious services, nothing to suggest religion except our regular services, and these have no connection with the clubs. We find that the young people come out of the clubs into the Sunday-school, and from the Sunday-school into the church.

We are, of course, looking out for the non-church-goers. We have four parish visitors, and have our work divided among the clergy of the parish. One assistant has made nineteen hundred calls this year. We found that out of the 1,900 families visited,

350 did not attend church. To these a parish visitor was sent, who reported on them further. On some I called personally or sent an assistant. In this way we carry our work along, and bring the people within the sweep of Christian influence, and through that into the church.

Q. Have you a separate church organization for the Parish House?

DR. MCGREW: No, sir; all those who desire to enter the church are confirmed in the church itself. We had 42 confirmed last year from the Parish House.

Q. What is the distance of the church from the Parish House?

A. About six blocks.

Q. You have a conference of workers?

A. Yes, sir; every Monday afternoon

Q. All present as a rule?

A. All present as a rule.

Q. The doctors and medicines are free?

A. No. The doctors cost the people nothing; but we dispense only a little medicine. A drug store is near by where the people get medicine at reduced rates. The plan is to give nothing away if we can help it. We require people to pay for everything they can,—not what the things are worth. We require dues from the members of clubs. The whole idea is to keep from pauperizing people.

I would like to say, too, that we have no mixed dancing.

Q. Do you have no boxing, bowling alleys, or cards?

A. Last spring the question of using cards in the club-room came up at a club-meeting, and was voted down by the men themselves without any pressure whatever. They have chess, checkers, and dominoes.

Q. Boxing—you prefer not to have it or happen not to have it?

A. We happen not to have it. There is no room where we could have it. The gymnasium is crowded every evening with men and boys. We keep our club-room open on Sundays.

Q. Have you a lodging-house?

A. We expect to use the upper stories of the building where the clinic now is for a lodging-house.

DEACONESSES. (I.)

BY MRS. LUCY RIDER MEYER, M.D., PRINCIPAL CHICAGO
TRAINING SCHOOL.

EVERY one who has read the New Testament in the Revised Version has noticed that in the margin of the first verse of the sixteenth chapter of Romans there is found the word "deaconess," and that is the only place in the whole Bible where it occurs. But we often have its equivalent rendered in "servant" and "helper." Besides this word translated deaconess, we have "sister" and "servant" spoken of by Paul, occupying a similar position to that occupied by our deaconess. Whether those terms were used in Bible times or not, they were very well-known in early church times, and only went into disrepute as an order early in the middle centuries, when it became assimilated with the monastic orders, and became almost extinct, except in Germany, where it afterwards became very helpful. This will be referred to by Dr. Wenner. But about six years ago in this country the work was again taken up in the Methodist Episcopal Church, of which I am to speak. The origin of this deaconess work was in 1885, when there was established in this city what was known as the Chicago Training School, giving some Bible training, and some practical training, and some medical training to women who were preparing for the kind of work we were to do at that time.

At the close of the second year we had about twenty-five women going from our schools prepared to enter the work; and about one third of them found their way into the foreign field and another third found their way into the home missionary field, leaving the remaining third,—and I think it was singular enough that they seemed to have divided equally into thirds—about eight of them who desired to continue there during the long vacation, and possibly make the work at the school their

life-work. This was their choice after three years of study in the training schools.

There were women sent to the Indians in the West, and to the colored freedmen in the South, and to the missionary fields in our great cities. And these women who went into this work have been rewarded with great results. They seem to be strengthened by the idea that women can do missionary work better perhaps than men, and they have all desired to make it their life-work.

The mission work among the poor of our great cities has attracted many of our women. In this way you see we invented our deaconess work, and at that time it was the only mission of women outside of the monastic orders of the Romish Church in the United States. Now we have a training school for women, and we allow the use of the school during the summer months for those women who do not care to leave for the summer vacation or who are not able to leave.

We first carried on the work during the summer of 1887. At the close of that year we found that we needed money to build a house to be used as a home for our deaconesses while they were at work and a place for them to rest. Some of our deaconesses were able to pay their own expenses, but a great many of them were not ; so you see we are not composed entirely of women of means, as is sometimes supposed.

In 1888 our deaconess work was revised, and from that time the work has progressed very rapidly. There are at this time about thirty Deaconesses' Homes, and about three hundred deaconesses actually in the field, forty-five of them being in the schools, and the rest of them doing actual missionary work ; and we might say that we have three hundred actually in the field doing work for our noble cause.

I am often asked as to the class of workers, or grades of deaconesses, that we employ. There are first the trained deaconesses, who are trained nurses and go about ministering to the sick and to the afflicted in their homes and elsewhere ; second come the outside deaconesses who live in the Homes, and go out day after day to visit the poor of the middle classes.

And I want to say right here that we are undenominational. I think we have authority and recognition from a great many of the churches. Yet we are not connected with any particular

church, and this fact from the history that I have tried to give you of our work gives us recognition and help from all evangelical churches.

Our women are trained, and are skilled in the work that they pursue ; and if they desire to leave us, many of them could do so at any time and command good salaries from private corporations ; but they prefer to continue in our work, and from this you see that our women are not engaged in it from necessity nor for profit, as many of our trained nurses could earn large salaries outside of it.

Our women are also drilled in Bible study, and have some training in explaining and inculcating Bible truth.

During the time that they are in the school, before they ever go out in the missionary field, they are thoroughly trained, and as well trained as foreign missionaries. The training lasts usually about eight months. That they may not go into the work with a mere desultory or perfunctory knowledge of the manner of teaching and explaining the Bible, they receive first a course of lectures, then they go out for two or three days in the week, perhaps, with one of the older deaconesses, and learn the practical part of the work, and after a little such experience they are enabled to go alone, and they soon become thoroughly accustomed and acquainted with the work that they are to do, and their work is continued throughout the year as it is desired. They are under no compulsion to remain. They may leave at any time they desire.

While a deaconess continues in the work she goes from home to home and treats those who are sick or who are needy. And while many of them find only one or two cases a week where parties are ill and have no help, no friends, and no money, we do what we are able to do for them, and do all we can to bring them to Christ.

The next fact that I wish to speak about is that it is sometimes stated that our women are not well read and not properly prepared for their work. But you must understand that they are not women who have gone through long preparation for this work, but are women who have only very slight experience, except our nurses who are admitted to be as thoroughly trained as physicians.

The only thing that has been hindering us is lack of money,

but from last summer up to the present time we have had more help and been troubled less on that account than at any other time. We are promised support in case of sickness coming to any of our members, and are assured that they will be taken care of. But it is very difficult to get philanthropists to give any money to our work.

When we first commenced I was superintendent, and have held this office ever since. At the time we commenced we had twenty or thirty unskilled nurses and no money to carry on the work, and since that time we have had a great deal of experience and have had a great deal to contend with in keeping ourselves together; but when the time came for us to do work, we were always ready to do it. And finally we received money sufficient to put us ahead.

The church has been calling for missionaries to go to foreign lands, and has been offering money for their expenses, but has made very little effort to carry on the missionary work in our cities. But now we are so established that it is no longer a question whether we shall succeed.

Our women are, many of them, regular physicians, holding diplomas from good colleges, and they prefer to stay in our work and do it for nothing rather than go, as they could, to some of the hospitals and earn from twenty to thirty dollars a week.

Our efforts are now to devise some way to get more workers into the field. Our women are, many of them, sent into the lowest parts of the city at all hours of the day and night, and into the dark and sinful revelries of our vilest dives, and yet they have seldom been insulted and have never had any trouble, which is accounted for principally by the fact of their wearing uniform. Wherever they have gone they have been respected; for from their dress every one knows the work that they represent and they are protected by this plain and simple uniform: and I want to say that the reason for this is principally the reputation gotten by the monastic orders; and while we have no connection with them, by ignorant people we are often mistaken for them.

There is one more thing that I want to say, and that is that we have no oath nor obligation that would prevent any woman from again going into society if she wishes. Nor do we prevent the marrying of any woman in our order.

Not long ago one of our deaconesses was married in the

chapel of our Home to a minister of Chicago who had charge of a training school for boys ; and there were present as witnesses the deaconesses of our order.

Our uniform is objected to by some ; but we have found it better to dress in uniform because, first, it is a protection to all of the members of our order, as I have before explained ; and next, because of the fact that it eliminates any spirit of rivalry or jealousy that might grow up between our deaconesses in the matter of their dress ; and next, that the uniform is simple and cheap, and cheapness is certainly a great factor in our work. And again, I may say that we live in homes for convenience' sake, so that we may meet together and discuss our work, and advise with each other, and encourage each other, and care for each other when we are sick ; and then we can prepare for the enjoyment of our members at such times as we may desire, and we have our work properly laid out and send our workers to different parts of the city so that they will not cover the same territory ; and it is certainly a cheaper way to provide for all our members.

Upon the subject of church deaconesses in England you will be instructed by Sister Dora, who has come all the way from England to be here at our congress. She has had a great deal of experience in this work in England, where she superintends the work in the Methodist Church.

I want to say that our deaconesses here, that is, the ones that I represent, are not called sisters as they are in England and in some of the other societies ; they are simply called "deaconesses," but they do substantially the same work and are banded together like sisters. Our deaconesses are connected with the church to this extent, and have authorization from most of the evangelical churches, that in case we find people who belong to some church, or who are inclined toward some particular denomination, we try to get them to go to that church, but we do not work in the interest of any particular one. It is always understood that our work includes a certain line of church work, and we are encouraged and helped by all the evangelical churches.

In the Methodist Episcopal Church a great interest is taken in our work, perhaps a greater interest than is shown by any other church. The question of home missions has probably been considered by them more than by any other evangelical

church in existence. While I am a Methodist myself, still if I can do anything to help any of the other churches, I feel as satisfied as if I had done something for my own. The aim of our order is simply to advance the cause of Christianity without regard to any particular denomination and to help the churches as we help the poor and needy of our cities.

DEACONESSES. (II.)

BY SISTER DORA (MISS DORA STEPHENSON) OF LONDON, ENG.

IT has been very interesting to me, since I came to Chicago, to hear so much of the work of the deaconesses in this city, and to find that two branches of the same work had grown up entirely independent of each other, but have filled almost the same mission.

Our deaconesses in England have been at work for over twenty years, although for a very long time their labor was almost entirely deaconess work in the churches, yet as time goes on, they take up the different branches of work that are carried on here, and in our organization and in our plans of work we find that our methods are almost identically the same. The work of deaconess in connection with the Methodist church began there first, and the other churches soon became interested in the work also. I mean to say that it is recognized as one of the chapters of Wesleyanism in England.

The nature of our work is somewhat upon this plan. We find a little child in some part of London perhaps; it has no home; perhaps it never has been inside of God's house: and when we find such a little one, and we have an empty bed anywhere in our institution, we take that child in, and ask no questions as to whom it belonged, nor ask if the child belonged to any one at all. We take that child and teach him some trade at which he can work. Some children are taken when they are very small, and some are brought up from infancy.

Our work began first on a very small scale. Dr. Stephenson, my father, took a cottage in South London, gathered there a few small lads, and at the end of twelve months he found that the work had grown so that larger quarters were needed. With the aid of some of his friends he took another building in which

more boys could be housed. Then they took another cottage, and in that way the work has grown ; and at the beginning they determined to enlist the services of Christian women, both for the boys and for the girls, and in the different cottages we did everything we could to make them Christian homes.

Among the first to engage in this work were Mrs. Kate Douglas Williams and Mr. Timothy Squires ; they have done a great and noble work getting boys and girls into these homes. I remember one boy who said, when he had grown up somewhat, that he loved this home as much as if it had been his own, and after he left it he would come back sometimes saying that he wanted to visit his old home again.

Every endeavor is made to get children when they are young, so that we can have the entire training of them ; and often foundlings are brought to us, and we properly care for them. A great drawback to our institutions of that character in England organized for the benefit of the poor is that they are taken advantage of by people who are able to support themselves, but who go to these institutions, representing that they are in need of help. Many of those able to earn a respectable living try to get something from the charitable institutions.

It has been demonstrated that women can do this charitable work better than men. They become more interested in it, and will go out and serve for Christ's sake and in his name among the children of our land.

We have now over sixty who are engaged in this work as Methodist deaconesses among the children, and over three thousand homeless children have passed through our home, through the hands of the sisters, since we have been in existence. We take them there, and perhaps some one will come who wants to take a boy or girl—perhaps people who are wealthy or of moderate means, who have not been blessed with children of their own. They wish to take a child. They go there and pick out the child they want. If we find that they are proper persons to have charge of the child and can give it a good home, we let them take it, and a great many children have been given good homes in that way.

We feel that in this work we are called to minister to the souls of the children, and we believe that it is making homes for them where they will not grow up to live lives of sin, and where

they will not be under the influence of the surroundings of destitute children of our cities.

Within the last seven years of our work, with which I am better acquainted, our deaconesses have done noble service for the poor in their homes and the poor who have no homes. We have in our deaconess work in England two degrees. There are the deaconesses who look after the sick in their homes and attend to their wants and necessities; and then we have the Bible women, who go about to gather up boys and girls, and who do substantially the same deaconess work as is done by the deaconesses here.

Our deaconesses, like those here, are trained in the teaching of the Bible, and many of them are trained as nurses.

The work among girls has been very successful. Girls who are perhaps alone in the world, or who are in such condition that if something be not done for them they will probably become fallen women, are taken into the school and trained in the art of cooking and doing housework; and then they are gotten positions where they can get reasonably good wages as servants. It is sufficient recommendation for a girl if she has a letter from our society as to her competency when she is seeking employment.

Our deaconess keeps in her mind always, when she is out at her work, the thought of doing something for Christ; and while she is ministering to the body she tries to minister to the soul. When I get home I shall take great pleasure in explaining to our sisters there the methods of your work in this country, and the wonderful things that I have seen while in your city.

We have established there also a place of worship for poor women—women who are obliged to stay at home almost entirely on account of their children. They must spend all their Sundays at home, simply because they have children needing to be cared for. We have in our mission a place for such children, and while the women are there the sisters take charge of the little ones. And often they give them some nice candy or something to make it interesting for the children; and this certainly affords a great opportunity for the women, and is by no means hard on the children.

I want to speak of one interesting case that I knew of in London. There was a small cottage, and there lived in one room

a man and his wife and three children ; and in another room a young couple with their first baby ; and in another a hard-headed workingman who had been an atheist for twenty years, but a very respectable workingman outside of that. In another two rooms lived a man and his wife and six children, and in another room were two workingmen who roomed together. And these people all lived in that one little cottage.

Three years ago when one of our sisters went there to treat a man's wife who was sick, there was not a Christian in that house. The man was afterwards induced to attend our mission. Twelve months ago every person in that cottage, with the exception of the man who belonged to our house and the atheist, were drunken, dissolute people, both husbands and wives. And only this one man had been led to our class, and then he was led to Christ. Through his instrumentality his room-mate came and joined, and after that in one night three women presented themselves at the door and were persuaded to come in, and after using some influence on their husbands they were induced to come. Then after a little while that house was won to the Lord, and the lives of all the people there had been revolutionized, except that of the atheist ; he was unmoved. Finally the atheist was taken sick. We went there to see him, and treated him, and spoke to him about the Lord. He said, "I have been an atheist for twenty years, but I have always felt doubtful. I sometimes thought that there must be something more than life here, and now I know that there is a Supreme Power that governs our lives." That man was converted to Christ.

In connection with this branch of our deaconess work we have all together about sixty women employed ; and if the work progresses as it has been progressing, we feel hopeful that the results will soon be more wonderful than ever.

Besides our regular deaconesses who devote all their time to this work, there are ladies living at home who give some of their leisure to it ; some of these spend three or four hours a week, and others only two or three. We find our work greatly assisted by these women, who do a great and good service for Christ and our mission.

Question : At what age do they take deaconesses ?

MRS. MEYER : I am glad that question is asked. Women can be received as deaconesses at twenty-five with us, but they

can go into the school at twenty ; they can spend one year in the school, and then they can continue in the school for the next four years, and do what is required of them there, but they do not graduate finally as deaconesses until they are twenty-five. They can enter the Bible training at twenty-one, and pass to the medical training at twenty-three, and are finally recognized as deaconesses at twenty-five. Sister Dora, how is that in England ?

SISTER DORA : They are not recognized as full deaconesses until they are twenty-five ; occasionally one is permitted to enter our home at less than that, but she is only admitted preparatory to beginning deaconess work at twenty-five.

MRS. MEYER : Mrs. Bainbridge, how is it in your institution ?

MRS. BAINBRIDGE : We consider that it is better not to accept them until they are twenty-five, although I know of one or two cases where ladies were admitted even at twenty-one ; still we find that the best age is twenty-five.

MRS. CAPRON : I think our average age of entry is from twenty-six to twenty-eight, although a great many are admitted at twenty-five.

MRS. MEYER : Another question that has been discussed a very great deal is that of dress ; objection is made by some women to wearing a uniform, but our deaconesses feel that they are protected by it. We consider it the greatest protection possible for us to have. A lady may go into parts of the city where ladies are seldom seen, and if she has on a costume, showing that she belongs to some such order, she need never have the slightest fear of being insulted or ill-used. We have never had any serious trouble as yet. Sometimes our deaconesses are accosted, but only rarely, and I do not think I have ever heard of one being insulted. When you consider that our women go into the vilest parts of Chicago at all hours of the night and are never insulted, simply because of their uniform, you will certainly admit that it is a good thing to wear it.

I would like to ask Mrs. Capron to tell us about the deaconess' work in the homes as distinguished from the missionary work generally.

MRS. CAPRON : Our Bible training in our institutions is entirely different from our house-to-house visitation. Our greatest

work is gathering children into our Sunday-schools and into the care of some church ; our constant endeavor is to find some way of bringing the poor off the streets and getting them into the churches. We have found that perhaps the hardest thing in our work is to get the Christians, or those who have been Christians, to go to the churches after they reach this city. They come here and never go inside of a church, perhaps, after they arrive. There are a great many Christians of that class in Chicago, who from one year's end to the other never darken a church door.

Perhaps when some noted minister is here with a great reputation they may go to hear him, or they may go to Central Music Hall or to some theatre to hear a minister, but never on an ordinary occasion can they be prevailed upon to go inside a church.

Question : I would like to ask Mrs. Meyer or Mrs. Bainbridge if there are not some deaconesses who do not wear uniforms.

MRS. MEYER : I cannot say that there are any deaconesses in our order who do not wear the uniform, for, as you understand, it is one of the requirements of our order, and all the deaconesses comply with that requirement.

Question : I would like to know if there is any department of this work that makes it a specialty to visit the erring girls of our cities.

MRS. MEYER : I will ask Mrs. Capron to answer that question.

MRS. CAPRON : That is one branch of the work that has never presented itself to our workers, although we have sometimes cases of that kind to deal with. I understand that there are institutions organized for that work in Chicago, but when we find such a girl, all we are able to do is to give her a few words of kind advice and endeavor to get her into a respectable home. But girls who have started out on such a life must have some home, and we have no home to send them to. We consider that that does not properly belong to our distinctive work, so I cannot say much on this subject.

A LADY from the Florence Crittenden Anchorage Mission : I would just like to say that we should be glad to have you bring all such girls to our Anchorage Mission at 125 Plymouth Place, and we shall be glad to take care of as many girls as we can.

Our institution is supported principally by the evangelist Crittenden, and it is called the Florence Crittenden Anchorage. We take care of a great many girls there, and save a great many from living a depraved life.

MRS. MEYER : I am very glad that you have spoken of that, and I think we should all remember it. How many can you take care of in a single night ?

Answer : I think something over forty—from forty to fifty. I will say that our mission is generally pretty well filled. We have now out at Waukegan twenty-five acres of land and a house that was given us for the purpose of taking them out there to live, but now we have that filled, and I would like to say that if there is any one here to-day who has a house out in the suburbs, or anywhere near Chicago, that they feel they can give to this work, we shall be glad to accept it, and it would certainly be giving to as deserving a charity as can be found.

You can hardly imagine the amount of work that presents itself to us. Girls are sent to police-stations and turned over to us. They now have at one of the stations in Chicago an annex that is used entirely for keeping them temporarily until they are turned over to some institution or to some person who will take care of them.

MRS. MEYER : I think this is a matter which deserves a great deal of attention.

Question : May I ask what sort of work these girls are put to when they are sent to the mission ?

Answer : They are taught housework and sewing, or some respectable way of making a living ; then we endeavor to get them positions where they can take care of themselves.

MRS. MEYER : If there are no more questions to ask at present I will introduce the next speaker, who will tell you of the deaconess' work in Germany. Dr. Wenner has great knowledge of our work in this country, and has studied considerably the work of the German deaconesses and the French deaconesses, and will certainly interest us greatly in explaining their work. We have with us to-day two representatives of the German deaconess' work. Dr. Wenner will address you more particularly on the history of the deaconess' work in Germany, and you will afterwards be instructed by Miss Dreyer as to the deaconess' work in this country.

DEACONESSES. (III.)

BY REV. GEORGE U. WENNER, D.D., OF NEW YORK.

THE office of deaconess was unknown in the period immediately preceding the Reformation. It was one of the lost offices of the church. In the East it had lapsed in the twelfth century, and in the West it had disappeared as early as the eighth century. But the scriptural references to its existence in the apostolical times, and the historical records of its usefulness in the early church, were sufficient ground for favorable regard on the part of the Reformers.

Luther frequently refers in terms of praise to the office of the diaconate as it was maintained among the Waldensians, and wishes he had such deacons to attend to the care of the sick and the poor. "But," he adds, "we have not the people for such work, and will have to wait until our Lord God makes more Christians."*

He also regards the female sex as especially fitted for works of Christian charity. "The disposition to take pity on others the female sex possesses in larger degree than men."† "Pious women have a special grace to comfort others and to alleviate their sufferings."

It was left for the nineteenth century, an age remarkable in so many other respects, to restore to the evangelical church one of its most beneficent agencies, one of its most characteristic offices. Its beginnings may be traced in wishes and suggestions such as may be found in the correspondence between Baron von Stein and Amalie Sieveking. The statesman whose far-seeing mind grasped the idea and laid the foundations of the modern German Empire thus shares the honor of being a co-worker and fellow-builder in this cause.

* Walch, XI. 2754, 2755.

† Walch, I. 2046.

But while these and other eminent Christians felt the need of the help which the office of the deaconess could give, and longed for its restoration, under Theodore Fliedner, the young pastor of Kaiserswerth on the Rhine, the idea first assumed practical shape and became a living force.

We need not here repeat the well-known story of the small beginning and remarkable growth of the Deaconess House of Kaiserswerth. It has become a familiar and inspiring chapter in the annals of the church. Founded in 1836, it now numbers 807 sisters on more than two hundred stations.

This year we count sixty-three mother houses in connection with the General Conference, with 8478 deaconesses at work on 2774 stations. Besides these, there is a large number of houses not in connection with the General Conference, on the continent of Europe as well as in England and America, whose work is along the same general lines.

For convenience of presentation within the brief time allotted to me I propose to consider the subject under three heads: 1. The work that is done; 2. The methods pursued; 3. The significance of the institution.

I. THE WORK THAT IS DONE.—It is conceded that there are certain kinds of work in the church which women can do better than men. Among them is the care of the sick and the education of children. There are many other spheres of activity in the church in which the deaconess has proved her usefulness, but most of her work may be included under these two heads. At the same time we must bear in mind that the deaconess is not primarily either a teacher or a nurse. In both of these offices others might take her place and fill it better than she can. A deaconess is a minister of the church, called upon to exercise her special gift of teaching, nursing, or whatever else it may be in the service of the church, for the purpose of extending the kingdom of the Lord Jesus Christ. Her teaching, nursing, etc., are important, but they are not the end, they are only the means to the end. It is this relation and this view of her office that differentiates her work from all secular activities resembling hers in many external particulars. It is this that gives to her service its distinctive peculiarity and that makes it worthy of our especial attention in this congress.

In the early church, the work of the deaconesses was of suf-

ficient importance to attract the attention of even the heathen. Pliny the Younger, governor of Bithynia, about the year 100, reports that he condemned two deaconesses to the torture for refusing to reveal the secrets of the Christian service. In the fourth century, in Chrysostom's time, there were forty deaconesses employed in the large church of Constantinople and six in another. Among their duties was the preparation of female catechumens for admission to the church. They are also mentioned in connection with work among the sick and the poor. Among the deaconesses of this period was Olympias, the story of whose life is one of the brightest jewels in the church's crown.

It is needless here to consider the causes of the decline of the institution in subsequent centuries. It is important for us to understand the needs of the present day, and to contemplate the causes that have produced a revival of this ancient office and have enabled it to be so effective in the accomplishment of its work.

The changed and ever-changing condition of the modern social structure has created many wants and revealed many needs, which must be met by increased activity on the part of the church if she desires to remain in touch with the world or fulfil adequately the mission given her by her Master.

The rapid growth of cities, the condition of the sick and the poor in cities and towns, the alienation of large masses from the church, the religious destitution of the young, the influence of heathen sentiments and worldly lives, the moral degradation of vast masses of people who are not reached by the ordinary means of grace,—these are conditions which on the one hand require a vast enlargement of the church's agencies in reaching the world. On the other hand the emancipation of woman from old-time restrictions has opened to her wide fields of usefulness from which she has hitherto been debarred. This has created a wide-spread desire on the part of woman to engage more actively in public duties and in the work of her times. The mission fields of farthest India and of the islands of the sea bear witness to her zeal and devotion. At home she competes with man in almost every station of life. Hence the age itself is opportune and helps to open the doors of a work in which she has proved singularly successful and for which she is by nature admirably fitted.

Let us briefly review some of the principal fields in which the deaconess has proved her usefulness to the church and the world.

1. *The Day Nursery*.—In Germany they call it the Manger, in allusion to the Christ-child's bed in Bethlehem. When mothers are obliged to go out to work and there is no suitable person at home to whose care the infant children may be committed, the Manger receives them for the day. The deaconess takes the place of the mother during the day, and returns the children when called for in the evening. A nominal charge is made for the work. For obvious reasons it is better that the feeling of responsibility be encouraged in the mother. The helping hand extended in this way has doubtless saved many a family from utter disruption.

2. *The Little Children's School*.—The date of its establishment is 1779, and the name of the deaconess who first labored in this field is Louise Scheppler, the maid-servant of Pastor Oberlin in Steinthal. She gathered in the little children from the roads and fields and taught the girls to knit and sew, and above all she told them the story of the Savior. After the death of Frau Oberlin she continued this work, besides caring for Oberlin's household, for more than fifty years, refusing all offers of pay. In 1829 the French Academy voted her the prize of virtue, amounting to 5000 francs, but she devoted it to works of charity.

The Ragged Schools of England, with their motto, "Prevention is better than cure," and similar efforts in all Christian lands are the rich fruitage of the seed sown by Louise Scheppler. The deaconesses have given special attention to this branch of Christian work. In Kaiserswerth there is a seminary for the instruction of teachers in these schools, and from it more than a thousand teachers have already gone forth. Briefly we may characterize these schools by saying that they will do for religious education what the Kindergarten aims to do in a general way. They provide for the younger children, or for such as are overlooked in other systems of child training.

3. *Orphans' Homes*.—These ought to be the peculiar care of the church and ought never to become a charge of the state or community. The deaconess finds in them a specially appropriate field of labor.

4. *Schools and Homes for Servants and Working Girls.*—We have scarcely begun to solve the servant-girl question. Its only true solution can be on the principles that govern the relations of members of the Christian family. But there is also a technical side of the question, and both can be combined in the training which is given in the Deaconess House. I have in mind the House in Dresden where I lodged for a week a few years ago. Some seventy girls were in training there for the position of first-class servants. Those who graduated from that school received regular diplomas and were in great demand.

Many servants are strangers in the place where they work, and, outside of the people whom they serve and their daily routine of labor, have no relations with society. To such the deaconess is as a mother, and one of the church rooms or some other suitable place may be the gathering-place and home, and a centre of all good influences.

A most useful institution abroad is the Working Girls' Home, which is in charge of a deaconess and affords room and meals for such as are temporarily without employment and a home. To those who know the dangers and temptations of the city life it is unnecessary to point out the importance of such a refuge.

5. *Asylums for the Erring.*—Here we name houses of refuge for depraved youth, magdalen asylums and the Mission among prisoners. Our feet are beginning to tread the dark and forbidden paths of human misery. But the record of the world's saints would be poorer if we omitted the names of Pestalozzi and Zeller, of Falk and Wichern and Guthrie, men whose commanding intellects and consecrated lives were devoted to the cause of rescuing depraved youth.

Over the gate that leads to the life of the magdalen may well be written, "All hope abandon, ye who enter here." But the gospel has hope even for the hopeless. This work is still in its infancy, but it is worthy of note that on thirteen stations forty-two deaconesses are trying to help these poorest of their sisters.

While the words remain, "I was in prison and ye came unto me," the Christian Church dare not forget the prisoner. Here too the deaconess work includes only twenty-four sisters on ten stations. But wherever they are at work good results are manifest.

There is a general impression that for all these evils adequate

provision has already been made by the state or by public charity. But what is needed is "not measures, but men"; not machinery, but loving hearts.

6. *Asylums for Idiots and Epileptics*.—It is not so long ago that the condition of idiots was as that of the brute beasts, and that epileptics were classed among the insane. While these are physical and mental evils, they are such as require in peculiar degree the helping hand of Christian sympathy and love. On thirteen stations seventy-nine sisters have devoted themselves to these helpless ones. One of the most remarkable and successful institutions for these classes is Bethel near Bielefeld, under the care of Pastor von Bodelschwingh.

7. *Hospitals*.—One of the most important chapters of the work of deaconesses is that which relates to the care of the sick in hospitals. In the early church, next to the members of the family, those who cared for the sick were officers of the church or else volunteer helpers. The hospitals erected by Basil in Cappadocian Cæsarea in 369, and Ephraim the Syrian at Edessa in 375, marked a new era in the history of charity.

In the middle ages the work was done by societies, religious orders, and guilds. The Reformation put an end to much of the institutional work, and the care of the sick became largely the charge of the state and was committed into the hands of paid nurses. Under this system we have time only to say that things grew worse and worse. Within the memory of most of those who are present the care of the sick in public hospitals was committed to the charge of criminals, at all events of persons wholly unfitted in character or training for such a responsible position.

The demands of hygienic science and the imperative requirements of public health have, it is true, contributed largely to bring about a better state of affairs; and the institution of trained nurses has accomplished great good in reforming the character of our hospitals and in supplying needed help in cases of great emergency. Some may ask, What more do you want for the public and private care of the sick? Aside from the fact that the salary of a trained nurse—in New York twenty-five dollars a week—places it beyond the power of most people to employ her, there is this consideration: Is it right for the church to stand aside and let the state and money do that which belongs to the province of Christian charity? The deaconesses answer

No. And by their deeds they have shown their faith. During the past year at least five hundred thousand sick people have been cared for in hospitals. Much of this work was done without charge. From those who could pay, a nominal sum was received in compensation.

8. *Congregational Work*.—There are two ways in which a church may produce an impression on the community and fulfil the object of its existence. One is by preaching the gospel, the other is by living the gospel. Thus Christ not only preached, but he went about doing good. Certainly in a true church life these two methods are inseparable. But it is an important practical question to find the organs with which the congregation may stand in living, practical touch with the community. The preacher cannot and ought not to serve tables. Among the members it is not always easy to find those who have the necessary time or ability. The deaconess supplies the missing link. She seeks out and visits the poor of the congregation. These ought to be now, as they were from the beginning, counted among the church's treasures. A clear eye and a helping hand at the opportune time might save many a family from falling and becoming a permanent burden on the community. She visits the sick of the parish. Her special training enables her to administer the medicine, to prepare the right kind of food, and in many ways to supplement the work of the physician. She smooths the pillow and couch of the sufferer, washes the children, and brings order out of the confusion of a neglected household. When she goes away, she has left behind her some of the atmosphere and peace of heaven. There are times, too, when constant attendance may be required in some family where long-continued or critical sickness makes it impossible for the members of the family themselves to care for the ailing one. I have only indicated this field. But where is the congregation in all the land that would not derive great benefit from the service of one or more of its members properly trained and set apart for the performance of these duties? It is to be observed that there is a distinction between those who remain members of the mother house and are subject to its regulations, and the congregational deaconesses who have merely enjoyed its training and return to their own homes and churches.

I have thus indicated some of the fields of labor of dea-

conesses in order to describe the work which they are doing. The following statistics present a view of the field cultivated by the deaconesses belonging to the General Conference. They are engaged in 780 hospitals, 168 houses for the poor and invalid, 1017 congregations, 125 orphan asylums and educational institutions, 451 schools for little children, 48 mangers, 20 houses of refuge, 16 industrial schools, 50 homes for working girls, 23 asylums for idiots and epileptics, 3 insane asylums, 2 asylums for the blind, 39 magdalen asylums, 9 prisons, and 7 Christian hospices. How often, too, have we known times of national calamity where an organized force of Christian helpers would have proved an incalculable blessing! When the cholera was raging last year in Hamburg an urgent appeal was sent to Kaiserswerth for nurses. It is the rule in such cases to ask for volunteers, and such only are sent. The sisters were called together, the appeal was made, and the danger of the service was not withheld from them. All who were present volunteered. Fifteen were chosen. Even some of the physicians had said, "You will get none of them back again." For many months they did their arduous and perilous work, and when the clouds of disease and death had passed away, all of the sisters were found to be perfectly well, and they returned with joy to their work in Kaiserswerth. The pestilence had done them no harm.

II. THE METHODS PURSUED.—The deaconess office is, properly speaking, an office of the local church or congregation. In a normal condition of the church there may be found in each congregation the people possessing gifts and graces that will enable them to minister to the varied wants of the community. Such persons have a call to exercise their gifts and, should be set apart by the church for the performance of special work. But, as we have seen, the office had lapsed, and the clue to its proper restoration seemed to have been lost. Its early apostles made efforts to conduct it in accordance with early usage. Thus Fliedner's first deaconesses were simply the ministers in his own parish church. When Loehe established his house it was with the ultimate end in view of arousing the women in every congregation in the land to more active Christian work, and the deaconess house was to be only a kind of seminary or training school for that purpose.

But experience proved that in the restoration of this office

the church could not be depended upon to lead the way. On the contrary it frequently interposed obstacles and found occasion to criticise and object. The work had to be done in a large degree by individuals and societies acting independently of the church, although always with a desire to help and serve the church. The institution has never sought to be other than a handmaiden in the service of the church and her Master. After many years prejudices have been overcome. The blessing of God has manifestly rested upon the work, and there has come a tardy but general and favorable recognition of the work. Nevertheless these conditions which have surrounded its development will account for the peculiar form which the institution has generally taken, that of an independent religious society.

Organization.—The natural history of the development of a deaconess house is somewhat as follows. A number of sisters unite as a family or society. They are all upon an equality, no matter what their former station in life has been. In the performance of work, reference is made to the adaptation of each to her work. The head of the family is the pastor, through whom the society stands in direct relation to the church at large. One of the sisters who by age, gifts, or experience may be found fitted for the place may be chosen to assist the pastor in the direction of the house, and her sphere is particularly in such matters as relate to the household and the specifically feminine features of the society. The government of the society is in the hands of a board of directors chosen in the manner usual in the case of church or charitable institutions. Young unmarried women—the rules as to age varies, it may be from 18 to 36 years—also widows without children are eligible to membership. They must bring a physician's certificate of good health, a pastor's certificate of church membership, and the consent of parents to enter upon the work. After a period of probation they are regularly ordained and set apart to the work of deaconesses. No vows that are contrary to the gospel are assumed. The candidate promises to be faithful in the performance of her duty as a deaconess. Nor is she bound for life to this particular work by her promise. She is at liberty to withdraw whenever duty calls her elsewhere. And least of all is any prohibition laid upon her entering that state which the Lord himself established and sanctified—that of marriage.

For obvious reasons, it would not be well for deaconesses to clothe themselves in the ever-varying garments which fashion prescribes. A simple and suitable garb is universally recognized, and affords ample protection to its wearer wherever she may go.

Beyond a trifling allowance for personal expenses, the deaconess receives no salary for her work. Experience proves that it is undesirable to hold out to candidates any other inducement than the opportunity of rendering needed service to the church. In this way only can the best helpers be secured. On the other hand, when sickness or old age overtakes them the Deaconess House affords them a shelter and a home.*

In connection with the Deaconess House it is desirable to maintain a small hospital. The hospital is needed not merely that the deaconess may learn the art of nursing—we have already seen that this is not her chief mission—but for the purpose of educating and training the character. Nothing so tries the character and proves its quality as service among and for the sick. It should be a *small* hospital, because it is not desirable to overburden the sisters with tasks from which there is but little respite. While their life is a busy one, it must not be a servile one. The work in the hospital, as well as in the house, is all of it done by the sisters only. There are no servants excepting the sisters. Those who come here to learn the art of nursing, as well as those who desire to become permanent members of the family, learn not merely the theory but the practice of the art. They will be able not only to tell others how to do the work, but also to show them how it is done.

In all that has been said in this chapter concerning methods, it is not meant that an unchanging rule governs the institution in these respects. Experience has shown that certain methods under certain conditions are desirable. The wise steward avails himself of these results. It is also true that the German type, with such modifications as local conditions may make necessary, is the most successful. But the institution is most flexible and adapts itself readily to the peculiar wants and conditions of all nations. In the choice of methods a wise leadership will unite a progressive policy with conservative principles to obtain the best results.

* The case of congregational deaconesses is different. These, are employed by the congregation and receive a regular salary.

III. THE SIGNIFICANCE OF THE WORK.—If this description of the work and its methods has been at all understood, the thought must have occurred to many that beyond all the merely external features of the institution there is a significance in the work itself which is worthy of our attention. To it permit me to direct your thoughts in a few closing sentences.

It means in the first place *an immense multiplication of the resources of the church* for the ranks of the ministry. In our Protestant system we are far too easily satisfied in respect to the number and character of our church officers. In spite of our doctrine of the universal priesthood, we have practically but one minister in each congregation, the preacher who has been hired to do the work for the whole church. We joyfully recognize the fact that a large army of elect women in our active churches is engaged in many branches of real deaconess work, and we would not exclude one of these willing workers from any sphere in which they can be useful. But we must also emphasize the fact that, besides these, trained workers are needed whose technical knowledge and special preparation will enable them to do many kinds of needed work in the most effective way, and to be teachers and guides for others. The deaconess idea will increase the effective ministry of the church in ways that have hitherto scarcely been dreamed of.

It means in the second place *a wider opportunity for women* who have a worthy ambition for the accomplishment of useful work outside of the ordinary relations of home and family life. To those who may seek in it a refuge from the disappointments of youth or the tribulations of age, or who hope to find in it a sphere of personal and selfish glory, there will be nothing but disappointment. This is peculiarly a field for humble deeds and self-renunciating work, where the servant must decrease in order that the Master may increase. But those who enter it in this spirit will not be without their reward. The choicest gifts of mind and heart will find their fullest exercise.

Again, this institution means that a new way may be found to the hearts of men through the gospel of benevolence—the imitation of Him who went about doing good. And may we not hope that multitudes who are now irresponsible to the spoken word will recognize its incarnation in Christian service? In new and impressive power will be proclaimed the gospel of the Lord that healeth us.

DEACONESSSES. (IV.)

BY MISS MARGARET DREYER, OF THE GERMAN DEACONESS'S
INSTITUTE OF CHICAGO.

WHEN I was told that I was to represent the deaconess work here among the Germans, I was afraid that I should be the only one to speak of this work, and it is certainly an agreeable surprise to me to come here and listen to the speech of Dr. Wenner, which gives a great deal more information than it would be possible for me to state.

The German deaconess's work in this country was started nearly fifty years ago, but has not prospered a great deal until the last few years, although a great and holy work has been done in New York and elsewhere ; but the work in Chicago is still in its infancy.

Our work is especially that of missionary work among the Germans, many of them foreign-born people, and a great many born in this country but who cling to the language of their fathers and to a great many of the customs of the Germans. We have endeavored to adapt ourselves to them.

We have, as has Mrs. Meyer's institution, connected with our work a training-school where we teach the Germans to speak English, and we teach them the Word of God.

There is a great desire among the Germans to associate with Germans ; and although they may have been born in this country, you will find them living in settlements composed almost entirely of Germans, and there is always a lingering love for the German language, and, they are in many respects Germans. I myself was born in this country, and still to a great extent I am a German. I do not mean by that that they do not love this country better than they do Germany, for you have all noticed that the Germans who have come here came to make this their home, and a great many of them—and I have noticed this particularly in the

younger women—when they learn to speak English refuse almost absolutely to speak German at all, so that our deaconesses have to speak both English and German.

The Germans, as you all know, are somewhat slow in taking hold of matters of this kind ; they are very slow in making up their minds on any important subject ; they do not seem to be as impulsive as many other people, and do not take to the enthusiasm that will sometimes do great good with other people. But understand, I am not denying that it is a good thing to have enthusiasm, but it needs Christian enthusiasm to do this work.

And I think it would be a good plan, considering the number of Germans in this country, to have at least one German lady in every deaconess home. One German Christian lady speaking German and who is a trained nurse could certainly do great good among these people, for I know that, by God's help, our trained workers are enabled to do a great and holy work among them ; and side by side let our German and English women go into the field to convert the poor of our great cities.

I think that our work has been pretty fully explained. We work on the same plan as the other deaconesses, and go into the field realizing that we are to do a Christian work wherever we can find it to be done.

As we start out on our work, it is our endeavor to find those who need our help, and then to help them to the best of our ability and to teach them of our Christ.

HOUSE-TO-HOUSE VISITATION.

BY MRS. S. B. CAPRON, SUPERINTENDENT OF THE WOMAN'S DEPARTMENT OF THE BIBLE INSTITUTE OF CHICAGO.

As has been stated by the chairman, I represent the Woman's Department of the Bible Institute of Chicago, more familiarly known as Mr. Moody's Bible Institute.

Christian workers may learn from it how he has won souls to Christ from the sinful world since he has been engaged in God's work. It is certainly interesting to any one who looks back and considers the work in the past.

As we progress other branches are gradually taken up until now we have gained a reputation for having done a great and good work in our cities. In connection with our work, we have house-to-house visitation. It is one of the most remarkable things to me that people who have been perhaps strict church-members, and have lived Christian lives in their former homes, when they come to Chicago to live, seem to become indifferent to public worship. Our work is simply done in this way. We take a street, say Wells Street, from Chicago Avenue north, or from the river to Chicago Avenue. Two of our workers will go together, one on one side of the street and one on the other, going into all the houses. The first thing to be observed on entering a house is that there is a great tendency on the part of all people to avoid talking about such matters; and it is hard to explain even in a perfunctory way what is to be done and what is to be said in order to gain admittance to them, and afterwards to gain their confidence and get them interested in this subject. It requires not only tact and patience to get into the house, but it requires a special adaptability, and every one cannot become successful at it. It seems almost to require a special education in order to carry on this work successfully. It seems somewhat singular to me that it is so hard to get intelligent, thinking people to

accept the Lord Jesus Christ as their Savior, and it is very hard indeed to get those who do not know him to listen to the story of the Cross. Our women go from one house to another, and in some places they do not even succeed in talking with the occupants of the house. In some instances, very few indeed, they find those who are willing and glad to receive them. Sometimes you find the Christian, but if you want to learn how scarce Christians are, just start out on a mission of this kind. We have endeavored in this house-to-house visitation work to get as many women as we can especially interested in it, who are qualified to do the work, but even the most expert and experienced find it no easy task.

When we find those whom we think we can benefit in that way, we take their names and send them such literature as we have that we think will interest them; and sometimes we are successful. Now we find, as I have stated, a great many Christians who have neglected their church duties after coming here. Mr. Moody said, not long ago, that there were enough people in Chicago who had their church letters in the bottom of their trunks to fill all the churches in the city. Christian workers who have given their time to this matter have endeavored to devise some way of getting at this difficulty and getting these people into our churches. Many of them need only to be called upon and encouraged, while others seem to have left their religion behind entirely when they came to Chicago.

I remember on one occasion when a woman was asked about her Bible, her little tot of a girl spoke up and said, "Mamma, it is way down deep in the trunk." That woman had moved to Chicago from some country town, and that is the case with too many of the strangers who come here. When they come here they are not acquainted with anybody. They go to church perhaps once or twice. If they are not exactly satisfied with things, or if they do not get acquainted, they do not go any more, and gradually become indifferent.

MRS. MEYER : One of our church workers found forty dead church-letters in a single month while canvassing; that does not appear reasonable, but is only another remarkable fact showing the great need of workers such as those in the Chicago Bible Institute and those in the Chicago training-schools, represented respectively by Mrs. Capron and myself. It is very remarkable

that, considering the number of religious tracts sent out during the year by the different churches and organizations, so little actual good seems to be done by them. It seems to me that in order to do any good some one has to go in person, and I am satisfied that money spent in sending out workers such as ours is used to better advantage than that used in sending out religious literature.

CHAIRMAN : If I properly understand the object of this meeting, it is to tell our methods of work, and discuss perhaps better methods that might be adopted. And I think a good way to do that would be by asking questions. Now if any wish to ask questions about our work, they may do so, and we shall certainly take pleasure in answering them as best we can.

Question: I would like to ask Mrs. Capron if she does not think it would be a good plan in connection with house-to-house visitation to take something to sell, as a sort of ruse to get into the houses and engage the people in conversation.

MRS. CAPRON : Some have thought that would be a good plan, but I do not agree with them. I do not think we need any strategy of that kind to carry the Bible into homes. That question was discussed in our congress here in Chicago in 1886, but I do not think it is a good plan.

OBJECT TALKS AND STEREOPTICON SERMONS.

BY REV. C. H. TYNDALL OF NEW YORK CITY.

WHAT I have to say concerns methods of Christian work that are largely employed in reaching young people and adults.

The first is by sketches with the crayon, pictures not quite so beautiful as these [referring to the rare loan collection of Mr. A. A. Munger adorning the walls of the hall], done before the audience with an idea of bringing out some religious truth and holding the attention of the people; and some of the people have even asked me to have them framed and sent to Chicago.

In holding the interest of young people and also of many adults, I have used the stereopticon Sunday evenings with the effect of increasing the attendance, and the services are always followed by hopeful inquirers.

The other method is more particularly for the younger members, and is known as the Object Method, taking simple objects, sometimes more elaborate ones, into the pulpit, and using them to illustrate spiritual truth, and at the same time imparting some knowledge of the object itself.

Every Sunday for four years and a half I have preached an object sermon to the boys and girls, and on an average of about once a month during the four years I have preached an object sermon to adults in the evening. These have proved interesting and beneficial in their results.

I want to explain a little the reason for using objects in presenting religious truths. In the first place, why do we do it? What is the good of using objects? Is not the old manner good enough? I have had that objection made to me. Well, my friends, this is the *old* method; it is the method of God. If you will notice in Genesis, fifteenth chapter, when God made a covenant with Abraham, he told him to take a heifer, a she-goat, a ram, a turtle-dove, and a young pigeon, and divide them. A fire passed

between them, and in that simple and impressive manner God made his covenant.

Do not think he did it because Abraham was a man of little mind, or a child, for history shows that through his whole life he was a strong-minded man.

The whole sacrificial system of Christianity is founded on this method. Suppose a crowd of worshipers see a man go and place his hands on the head of a goat or lamb, and then the innocent animal is slain, and the blood sprinkled, perhaps, on themselves. They see that sacrificial act performed, and by these things a deep impression is made upon their minds. The innocent suffers for the guilty. They are thus led from the material over into a spiritual truth.

You can frequently read in Jeremiah and Ezekiel that God told them how to employ this method. When Israel became difficult to reach and very indifferent to spiritual truth, this method was very often employed. Jeremiah calls the Rechabites in, sets pots of wine before them, and says, "Drink ye wine;" and they say, "We will drink no wine; for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons, forever;" and then Jeremiah preached from that object lesson obedience to God as well as to man's precepts.

And God taught Jeremiah a very important lesson when he said unto him, "What seest thou, Jeremiah?" and he said, "Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil." God taught him by this object lesson the distinction which would be made between the believing and the rebellious in Judah.

You remember how Ezekiel took his sword and dropped it in a solemn manner toward Jerusalem, indicating that Jerusalem should be destroyed. You remember also how Ezekiel in the twenty-fourth chapter of his prophecy likens the inhabitants of Jerusalem to the scum which appeared in the boiling pot of bones. Now these were very striking and peculiar methods of getting attention and impressing the truth upon people.

Jesus Christ preached a most wonderful sermon when he took a little infant in his arms and talked to the people about becoming like children; and if you want to know the power there must have been in seeing these little children in his arms while he spoke, take

an infant up in your arms, go into the pulpit and talk about the powers and possibilities of that budding life. The Savior did this, and we need not be afraid to do it.

Now as to the educational reasons for taking objects to illustrate spiritual truths. In the first place, it appeals to our imagination. We are all very imaginative creatures. On Fourteenth Street I was walking along one day and I saw a man who had a handkerchief out, and he folded it over his eyes, something like that [indicating], and he kept pointing to it, but did not say a word. It made people wonder what he was doing, and I thought to myself "I'll go over," and I did, and by and by there was a big crowd, and he was just pointing to that handkerchief. That was a great deal more eloquent than anything he could have said; and when I got over there, he sold me a ten-cent watch for about twenty-five cents.

It appeals to our curiosity, and we are all very curious. Last evening, when Professor Stagg got up to make his address and had just begun, Doctor Strong went across the platform to see some one, and I noticed that every one turned to see what he was doing. They were all interested in Professor Stagg, but they were curious.

I can use an object lesson to control a most unruly crowd. A bell rung for ten minutes would not get their attention. If I begin to work, they are curious to see what I am going to do. It is so with adults. You see a man on a corner of the street stop and stoop down to look into a piece of pipe, and in ten minutes he will have a crowd around him, and after he has got a crowd there he will go away without a word, laughing at their foolishness.

I have taken my little girl out to the suburbs, where she would run around and pick up flowers, bones, rocks, and run to place everything before me that I might tell her about it. Take any child into the country and see how interested he will be in picking up specimens and having you tell him about them. He will sit down and drink in all you say about the bugs or the plants or whatever it may be, because it is interesting.

I have for several months been giving object talks on natural history, and it is surprising how interested the listeners have become in the subject. Three or four weeks ago a man came to the services one Sunday morning when I was giving a talk on

mushrooms, many persons being poisoned at that time by eating toadstools in mistake for the edible fungus, and this man sat there watching intently. He came the next Sunday morning, when the talk was in regard to nature's methods of scattering seeds. The next Sunday morning, after I had given something of a similar character, he came up to me and said, "I am very much interested in these little talks you have been giving, and particularly that one on mushrooms. You seem very familiar with them." I said, "Who are you?" and he told me he was an electrician. I found that he was an assistant of Moses G. Farmer when he invented the electrical fire-alarm. He told me a great many things he had found in the sciences, and said, "I want to come and spend the evening with you and bring up my electrical apparatus." He taught me many things from science. One thing he said was, "Did you ever notice this?" taking up a horseshoe magnet; "here is a little piece of steel: cause it to revolve upon this magnet and it will impart its magnetism to it. I can repeat this operation ten thousand or a million times with the same effect. Every one will be magnetized, and I can continue the process for fifty years and the magnet itself will have just as much left. It is just like Christ imparting his grace to sinners. Like the steel, he always has just as much as when he began. So it is with Christians; and if we keep imparting our influence and help to others, we shall still have just as much as when we began." Then he began talking about submarine cables. He had a cable message sent from Boston for the purpose of letting me give a talk on this. He explained philosophical and electrical instruments, and went to all this trouble, in spite of his busy life, because I was interested in applying scientific truths in a religious way to boys and girls and to men and women.

People have said to me, "Oh, that must be a nice method to use in missionary work!" I went to a very cultured church in which I was invited to speak, and one of their officers said to me, "I am afraid our people will rebel; we never have had an anniversary in the main church, and you were announced to give object illustrations, but I am afraid our people will not come, and will be disgusted. We shall have the boys and girls there." "Well," I said, "I do not want to disgust any one." When it came evening these very cultured people filled the building.

I had some candles with chlorate of potash near the wick. I touched one of these with a glass rod which had a little sulphuric acid upon it. This lighted the candles. You would have been surprised to see the boys and girls standing on tiptoe, because the cultured people were so anxious to see what there was that they obscured the young folks' view. I have come to the conclusion that if you do not make the thing ridiculous, cultivated people will be just as interested in these object-lessons as any one else.

This is not only an interesting method, but it fixes truth in the mind. I have had men tell me frequently of sermons preached two or three years ago, illustrating how this method crystallizes the truth in the minds of persons by the association of ideas.

This is the method employed by the best educators in this country and in Europe. It is the foundation of the kindergarten instruction of Froebel. I have here what John Amos Comenius says: "Instruction must begin with actual inspection of things, not with description. What is actually seen remains faster in the memory than description or enumeration a hundred times repeated." Pestalozzi says, "Observation is the absolute basis of all knowledge." This is what I find in Herbert Spencer's writings upon the subject: "Listen to the eager volubility with which every urchin describes any novelty he has been to see, if only he can find some one who will attend with any interest. Does not the induction lie on the surface?" It is the philosophical method of passing from the things known to the things unknown, the bridge over which we pass from the one to the other, just as was done in the Old Testament by means of types and symbols. Something which could be seen was used in bridging them over to the spiritual truth. And by the way, this method is employed by every religion under heaven. What are the heathen doing? They do not say, "That image is our god." They say, "That image presents to our mind and helps us to realize the spiritual nature of our god." And we go to the very opposite extreme when we ignore the use of objects in teaching truth.

Again Herbert Spencer says: "Exhaustive observation is an element in all great success. It is not to artists, naturalists, and men of science only that it is needful; it is not only that the skilled physician depends upon it for the correctness of his diagnosis, and that to the good engineer it is so important that

some years in the workshop are prescribed for him ; but we may see that the philosopher also is fundamentally one who observes relationships of things which others had overlooked, and the poet too is one who sees fine facts in nature, which all recognize when pointed out but did not before remark. The old method of presenting truths in the abstract has been falling out of use, while there has been a corresponding adoption of new methods of presenting them in the concrete."

Thus, things we know should lead us on to those things we do not know. God has planted all about us objective truths. Somebody has said, "God made the butterfly to teach us the lesson of the resurrection." The vicarious sacrifice of Christ is taught in our bodies. It is not the diseased part of the body that suffers, it is the well part of my body that must suffer for the diseased and dying portion. There is substitution. Christ is the well part of humanity and suffers for the ill. The very rocks that formed Calvary teach substitution by the little lives that were given up to form those rocks that the cross of Christ might be planted there. The same thing occurs in animals dying for the sake of their young. We can find such lessons in a thousand different ways in nature, if we will.

I have had so many bring me things for a text ; men, women, and children have brought me curious things, commonplace things, natural objects to preach about, and this is teaching the people to observe the spiritual aspects of things in nature ; and it makes the whole life a spiritual life.

I have learned, in walking the streets, when anything strikes my attention, to investigate and learn the elementary facts concerning it, and then I apply it in a religious way, and I believe if we employed this method more we should find our boys and girls coming to find "sermons in stones" and "good in everything," linking the material to the spiritual side of all these things. Besides making the whole life religious, it is especially blessed of the Holy Spirit. God, who authorized and directed the prophets to use objects to teach spiritual truth, blesses it to-day. I have never yet preached an object sermon Sunday evening when I did not have inquirers. We do not have a simple talk about electricity, magnetism, or something else and stop there, but we take those truths and apply them spiritually, all the while holding the attention of those who listen.

In the use of object lessons I would not begin by using tubs. I have some under there [indicating under the speaker's table] which I will just refer to. Here is a tub I used at one time [exhibiting same] to illustrate that truth in Ephesians where it says, "Fitly joined together." I tell them a tub must have certain characteristics. First, it must have a good bottom, but this one has no foundation. Christ is our foundation. The staves must be fitly joined together. So must believers. I illustrate then the difference between people that are inside the church but not inside that bond of redeeming love, by a stave hanging down from the bottom. Others are within the bond of Christian fellowship, but are not fitly joined together, as these staves are not well joined. Here is a tub I used in my Christian Endeavor talk to illustrate what happens to a society of Christian people that is not firmly united. When a blow comes to that tub, the bottom comes out and the tub goes to pieces; and so we want to drive down those bands tightly: let us love one another. I would not take that into your church, or before cultured people, the first thing; I might after six months, perhaps. If I should take in some of this electric apparatus, and begin to talk about the wonders of electricity, and study to show them its beauties as illustrating the beauty of the work of the Holy Spirit, they would not be offended, especially if they saw a scientist coming up and speaking to me and remarking on it, for they would say that scientists are interested in what is said.

If I should take mushrooms into the pulpit and talk about them—how they live and take in their substance, and how they drink in carbonic acid—no one would be offended, and then I would apply it in a religious way. Take the simple truths of science. You will be astonished how the young people will be interested in them, and how they will be impressed and benefited.

I wish I could talk about four hours on this subject. This is all I have to say.

THE CHAIR: Mr. Tyndall will answer any questions.

Question: Do you use that method in your ordinary Sunday-morning sermons?

Answer: I do. And I found that after I began giving these short talks the people wanted me to make them about twenty minutes, and so I said: "Well, I will try running them over into

the evening. Sunday morning I always give a ten-minute talk for the boys and girls.

MR. ELSING: You spoke about using a stereopticon. I can easily see how that would work; but suppose you were in a town of ten or twenty thousand people, or in one of five or ten thousand, what effect would it have on the other churches? Wouldn't it get you into trouble?

MR. TYNDALL: It would have the same effect that Dr. Talmage has had on other churches. A man may be a great speaker and draw a crowd, or he may do so with pictures. The use of them may excite a little jealousy, but they are a means of reaching the people. And all should do that to the best of their ability.

MR. BLISS: Does it make any difference in your attendance?

MR. TYNDALL: It makes a difference of one hundred in our audience when I announce an object sermon, and the same is true of the stereopticon. About once a month I announce an object sermon and about once a month a stereopticon lecture, and on the intervening Sundays we do not notice any reaction. There is a great deal of experience needed in using a stereopticon, and also in using object sermons, and I find we have learned a great deal in both methods.

Question: What is the average expense?

Answer: We hire the pictures. In New-York one can get views for five per cent of their value—for seventy-five cents enough for one evening. We have our own lantern, and the gas costs about eighty cents, so you see it is cheap. You can have a stereopticon for a Sunday evening for two dollars. Of course you can make it five or ten if you wish.

CHAPLAIN ALLEN ALLENSWORTH, U.S.A.: I would like to give my testimony as to the use of the stereopticon in the army. In connection with the meetings for the soldiers, we have used it bimonthly and sometimes monthly, and especially after pay-days. After payments to the men are made they are very apt to spend their Sunday evenings in bar-rooms or entertainments. To counteract this temptation we have illustrated sermons, and with them we use the stereopticon, and it keeps the average congregation up immediately after pay-day, and the result is much better than it would be otherwise, and I have thus found the stereopticon a very valuable accessory.

ATHLETICS IN REACHING YOUNG MEN.

THE CHAIRMAN, MR. WILLIAM E. DODGE.

It may perhaps have seemed strange that in a religious conference a definite place should be found, and a prominent one, for athletics. The fact is we are learning that the religion of Christ touches us in all the parts of our lives. Physically, mentally, and spiritually we need strength and development. Athletics, during these last years, have taken a very prominent part in our American life and in the life of all countries where young men are vigorous and strong. Nothing helps more to make a man thoroughly equipped and prepared for the battle of life and for usefulness than a strong, vigorous, and well-balanced body. We cannot overrate the importance of athletics. At the same time we know that in this country, where we are tempted to go to extremes, and perhaps go further than we ought, professionalism and gambling in connection with athletics have become too frequent. Now as Christian men and women, as Christian citizens, as Christian parents, it is our duty and our privilege to sympathize most heartily in all this athletic work which is making our race stronger and more vigorous and giving better life for the future. It has very often been said that a great deal of bad theology has come from bad digestion. The time has long since passed when it was necessary that a man should be narrow-shouldered and sallow-complexioned and sad-looking in order to do any work for the Master. God has given us our body as a magnificent tool to do his work with, and it should be equipped and strengthened and made vigorous in every way. And so we feel that in Christian culture, in looking forward to the greater usefulness of the church, it is right that this subject, which so closely touches the young people of this country and takes up so much of their time and thought, should be presented from a religious standpoint, and I am sure you will greatly enjoy what is said on this subject. We are going to have the

pleasure of listening to men who know a good deal about this thing. I do not believe that our friend Prof. Stagg himself understands the tremendous influence he had with young men in Yale College because he was the best pitcher that they or any other college had ever had on their nine. I do not believe that Lord Kinnaird, who is going to speak to us can overestimate the religious influence he has had from being known as the best foot-ball player and one of the best shots and one of the best all-around athletes in England. I am sure our friend Drummond has made glorious use of his knowledge of cricket. I hope we shall also have with us to-night Prof. Ehler, the Physical Director of the Young Men's Christian Association here, who has done so many wise and thoughtful things with reference to influencing the young men. I will ask Prof. Stagg of the University of Chicago, and long connected with Yale University, to talk to us on this important subject.

PROF. A. ALONZO STAGG OF CHICAGO UNIVERSITY.

In the evolution of the child the desire for food first excites his interest. Everything which is given into the hands of a babe is immediately put to his mouth. His sole interest at first is to eat. Give him a ball or a block of wood, and he will try to eat it. For awhile he does this without let-up, and every time that the ball or block is held before him or is tossed into the air or dropped on the floor it excites his interest wholly on the side of his stomach. But before long the infant becomes interested in watching the movements of things. The ball or other object soon appeals to him in another way. He finds a new pleasure by dropping it to the floor and seeing it bound or roll. Everything which his little hands can then manage to get hold of is submitted to this process. We have now discovered the second great interest of the babe. It is to play. To eat and to play are what the baby lives for and these are what the child lives for. The strivings of the child, as that of the man, are for a happy existence, and if its desires in the matter of food and play be fulfilled the child will be happy.

In the babe, then, we find that this tendency to play is natural; therefore it is God-given. This tendency is second to

the desire for food only in time of development. As the child grows, however, his interest in play outstrikes his interest in eating until he learns to remember the meal-hour better, perhaps, through the scoldings or punishment of the mother or father than through the cravings of hunger.

Does any one think that these God-given tendencies to play cease when the infant becomes a child, and the child a youth? Not by any means. These develop whether you will or no, and they will increase and develop in geometrical ratio with the growth of the boy, because each day adds to his stock of surplus physical energy which must find expression.

Further, as the boy grows, his play changes. He no longer is content to build block houses or play with "choo-choo" cars. The child is expanding. He begins to get his pleasure out of bits of daring. He has loved the toss into the air from his father's arms, because he trusts him, and he now takes delight in jumping all by himself from that step from which he fell and hurt himself. Courage comes with the doing, and ere long he is the proud conqueror of two steps and higher.

Then come along the childish sports which tax his little brain and muscles. Now a little running and hiding, or a bit of strength and skill comes into his sports, and he becomes more and more interested in playing games which bring these elements into use. The jumping-rope, perhaps, comes into his life. At first he is puzzled by the circular movement of the rope. He cannot follow it with his eyes, and jumps up and down in the hope of missing the rope. There is an excitement about it. Soon he learns to keep his eyes open and try to judge how long it will take the rope to come around from the place where it was last seen, and then to make the jump at just the right time. It is not easy to do this, but the child loves the trying, and it is fun. There are points of difficulty to be overcome, increasing as the rope is turned faster and faster, but the interest and excitement never abate until he comes panting from under the rope and challenges his companions to a trial.

In due time, playing with marbles, rolling hoops, flying kites, walking on stilts, and the multitude of running games arouse the lad's interest, his enthusiasm becoming more and more centred on those sports which require a great deal of strength, speed, agility, skill, and endurance.

I have said all this in order to bring before your minds that the disposition in human beings to play is natural, and that this play unfailingly develops along some line of sport, and during the growth of the boy into young manhood.

Let me further state that I believe that the games and sports of youth comprise one of the greatest training-schools of a man's life. I believe that there is more moral fibre built upon the athletic field than in any of the other affairs which take a boy's attention. Let me use a concrete illustration.

A boy takes part in a foot-ball game for the first time. He is quick-tempered. In the midst of a scrimmage perhaps he is jostled by some one, and his attention is quickly turned from the play in hand, which had been all-absorbing hitherto, and he immediately seeks retaliation on the one who has given him the bump. This happens again and again, and as often does his temper get the better of him. But after a while he notices that each time he gives way in temper and turns his attention to retaliating, he gives the opponents so much greater chance to carry out their purposes, and finally he learns to grit his teeth and stand it just because he sees that it pays to keep his attention centred on the play in hand. The boy has learned an invaluable lesson for life; namely, that one cannot afford to lose control of himself, because it interferes with the attainment of the desired end; ultimately, because it is strong to be master of himself.

Or perhaps the quick-tempered boy plays base-ball and he may be hit with a "stinger." At first he carries out his natural impulse and throws his bat at the offender. Later on he restrains himself from doing that and only grips the bat harder to retaliate by knocking out a home run (and very likely failing to hit the ball at all). After a while he learns to turn his attention from his temporary pain and uses all his wits in endeavoring to hit the ball safely. He has conquered his temper because he sees that it is for the best interests of his team to do so. Who will say that the quick-tempered boy does not at the same time also learn some lesson in the relations of life which will make him a helpful member of society? In a hundred ways the boy learns to control himself on the athletic field. This cannot fail to help him to be the master of himself in his home. Certainly the power to control his temper which he has learned

on the athletic field will help him as he goes forth into his life-work.

But then there is another side of self-control which must not be overlooked, and that is the self-control which comes from training for contests. It is most beneficent in its results. It is right in line also with the teaching and practice of the old church fathers. The *object* is not to make the body as healthy and pure and strong as possible in order that it may be a "fit temple for the indwelling of the Holy Spirit," but no priest nor church father could have prescribed a course of dieting and regularity of living which could do more for the body than the courses of training which the young men undergo on the athletic teams. And the result is surprising in its helpfulness to purity and healthfulness of living and in the power of self-control which the young men gain.

Can any one place a value on the power of such training and exercise on a young man's life? It is inestimable. Only those who have passed through a period of such training can form any idea of its helpfulness, and even they do not know its full power on their lives. The baser thoughts have little to do with a brain washed with such rich pure blood. The passions have little sway over a man with that fineness of physical feeling, with those steady nerves, and that spontaneity and wholesomeness of life.

It is not too much to say that the training undergone in athletics has saved hundreds of young men unto purity and right living, and it has given to a great number such a physical foundation that it has been possible for them to successfully fight the manifold temptations which beset them.

The training of will power which a young man gets on the athletic field is of no small value in this fight. The daily practice of the will which is brought about on the athletic field, where a youth puts forth his utmost efforts to win, to overcome the points of difficulty which are constantly presented in the contests, to vanquish an opponent, to crush down the give-up spirit which arises frequently when things are going against him or when he becomes physically tired and fain would stop,—all these efforts train a youth in the powerful use of his will—even to that extent that he will never give up, for he has been trained to conquer all things.

Self-control, or the power to keep the body in balance—to be

its master—is after all the power most needed in a young man's life. The world is on the search for genius, for the wide-awake young men. What the church should be after is the young men who are masters of themselves, who in every way will honor the church, who look out in search of wealth and position solely for the sake of the greater influence and power which these can give them for doing good. Is it too much to say that a church is measured in these days by the hold it has on the young men of the community? I do not wish to knock down any old cherished ideas, but I say again that the power which a church has on the young men of the community is measured by the number and quality of the men in the church. God bless the mothers! God bless the sisters! Long may their priceless influence go forth! It is indeed priceless, but I cannot refrain from saying that when a youth becomes of a certain age he passes out from under the sway of the mother and sister, and takes his pattern from his own sex. Not that the mother and sister have lost their influence—not by any means; but the youth simply awakens to the fact that they are not *men* and do not know the world, and he passes off what they say as he meditates with the thought that they are just women and cannot be expected to know. This should not necessarily be so, but it is true in large part because of the attitude which many mothers and sisters are wont to take toward the youth as the boy in him crops out. Take for example the feeling which first starts in the boy when his mother beseeches him not to do certain athletic feats which to him are very simple and without danger, and yet which fill the mother with fear and call forth her earnest beseeching. The boy, through such repeated and to him unsensible beseeching, soon learns to doubt his mother's judgment, and after a while he laughs off each attack or else is provoked by it, and he distinctly feels the great difference which exists between a man and a woman in largeness of life. To a certain degree he carries that idea into his thought concerning the church.

Right here many a mother makes a fatal mistake in bringing up her boy. Instead of making a proper discrimination in what are really dangerous sports or fun for her boy, she singles out certain games because they look dangerous to her inexperienced eyes, or perhaps because of something she has heard concerning them, some tale of woe, possibly of a broken finger or a sprained

ankle, and she uses all her mother influence against her boy's taking part in them.

The consequence is that if the mother has power enough to prevent the boy from playing such games as take his fancy and arouse his ambition, he becomes distinct from his genus, he is a boy in name but not in spirit, and the chances are more than even that he likewise becomes a man in name but not in fibre; or if he be a boy in spirit, he is likely not to pay any attention to his mother's remarks on that subject. Here is the first place where mother and boy will begin to grow apart. You cannot change the nature of a boy easily and safely. It is as natural for a real boy to be interested and take part in games as it is for a duck to take to water, and one takes as much delight in his fun as the other.

I want to say here that I consider that any mother or father who deprives his boys of these natural outlets for his superabundant energy is doing him a great and positive harm, for he has deprived him of one of the great sources of his education and character-building. Two results are sure to follow the successful exercise of such parental authority: (1) the parents have added greatly to their problem of training their child; (2) the boy must seek another outlet for his surplus energy. That energy is sure to find an outlet, and if it is not permitted to come out through a natural and healthy safety-valve, it will be sure to find expression in some other way, and that other way will inevitably be harmful unless directed. The only remedy possible is for the parent to find a proper substitute (which in my mind is impossible) for that she has taken away, and then with a master hand direct the boy's interest in it. But failing to do this, the boy will seek another outlet for the boy within him, and alas, how seldom does it lie along the paths of virtue!

We believe in athletics as one of the great training-schools for life, because they develop healthy, manly men—men who will not be afraid of the rough-and-tumble of life; men of courage, of strength, of self-reliance, of determination and perseverance; men of to-do-or-die and never-give-up qualities; men who can bear and forbear, who possess the self-control gained in many a scrimmage, who know how to take defeat and accept victory; men who see quickly, and as quickly act, who are accustomed to handle emergencies; and men of steady nerves, susceptible of

the greatest response to the command of the will. Athletics train men to see opportunities, and to seize them ; to take in the existing circumstances and to judge accordingly ; to perceive quickly and to interpret rightly ; to be strategic when occasion demands, and to outwit strategy when aimed at them ; to obey authority and to be the leader ; to subserve the individual interests, for the team's sake, while at the same time they bring the individual to the fullest degree.

But how shall I adequately describe that subtle and limitless power which an athlete has over boys and young men ? It indisputably exists and always will exist. It is not the product of this last quarter of the twentieth century, as some are wont to think, though perhaps at this time it is seen in its intensest form. Is there a man in this audience who cannot look back before the war and recall the champion wrestler of his day or the strongest lifter, and does not remember with what veneration and awe he was looked up to by the youth, and how a favor at his hands was sufficient to give untold happiness for days to come ? Ah, I know they were interested in such things in the good old days, for many an old man has told me of his own feats of strength and skill, or of those of some famous athlete, and he took very evident pride in the narration.

No ! Hero-worship is not a product of these times, nor in fact of any times. The feats of Samson, of David, of Achilles, of Milo, of Romulus, excited the interest of the youth of their day as intensely as the feats of Sandow or McClung or Heffelfinger stir the imagination of the youth of our own day. This has been true from the beginning of the world, when no doubt Cain and Abel trotted by Adam's side and looked up at his towering form and wondered and wondered at his bigness and strength, and daily fed their imagination on the wonderful things which their papa did, and then wondered and wondered if they would ever be able to do those things when they "got growed up." The boy is the same the world over.

And right here is the key to all athletic interest, and the reason why it will never cease its power, for in the boy we have both the athlete and the worshiper, and he propagates his own species. It makes little difference whether his father or mother are interested in athletics—the boy is, for he is interested in growing up. He wants to become big like his father and show his

strength, and in the interim every display of physical power or feat of skill which he can do or cannot do excites his sincerest interest and furnishes food for his imagination to picture and repicture in wonder and awe.

The boy's interest is further stimulated and his imagination excited by the ambition to be the master and leader. Many things enter in to arouse this. It is frequently helped on by the desire to retaliate for some injury which the boy thinks has been done him, and he goes home and broods over it and says, "Wait till I get bigger," and he usually has enough troubles of this kind to keep up his interest in "getting bigger" and stronger, and perhaps now and then he tastes the exquisite sweetness of being able to thrash some boy. Do not wonder at the boy—he does not know of higher joys, and this is his only way of developing the man in him, of being an individual.

Then the boy is not half a boy if he has no desire to excel, and those things in which he first desires to excel naturally lie along the line of the physical. He is stimulated every hour of the day right along this line. Every time a boy plays one or more of the elements of speed, agility, skill, strength, endurance, courage, and daring enter into it, and he is matched nearly always against one or more companions. In consequence his life is one big wish in which the dominant, sub-dominant, and super-dominant tone is that he may beat in the contests.

Shall we wonder, then, at the influence which an athlete has over the young men and boys? They have not reached that height to which their ambition has stimulated them, probably because nature had not done so well by them physically or mentally, and they have the most profound respect for any one who has reached those heights, for that higher physical power which the athlete possesses, hence for the man himself. He becomes a leader in their eyes, perhaps the only one they recognize. What he says and does has more influence upon their lives than all other influences combined. They gather around him and admire him, take in his every movement, imitate any of his mannerisms or notions which they can, and hang on his every word as though it were a precious nugget of gold. And the greater the boy's interest in athletics the greater the athlete's influence over him.

Given athletics, how shall we reach young men for Christ?

We must have one more factor first. We must have earnest, warm-hearted Christians who are deeply interested in using and applying athletics or the influence they get through a deep interest in them, before these can be used intelligently and effectively in bringing souls into the Kingdom.

Then what a power is theirs! If they are successful participants in the games, so much the better, but they will still have a vast influence if they are sincerely and deeply interested and show their interest to the boys and young men of the community. Does the mother want to keep her influence over her boy? She has been studying the same lessons which her boy has studied just because she wants to continue the bond of fellowship which she has had ever since the babyhood days. Is she going to cut short her interest on one side of her boy's affairs when he begins to take up his athletic games? when he becomes deeply interested in his base-ball and foot-ball and tennis contests? Think you that she is the same mother to that boy, with the same power of fellowship which she had before, if she ignorantly imposes foolish objections? Boys do not appreciate the mother's fears. They are nonsense to them.

Does the earnest disciple of the Master want to win the lives and souls of boys and young men? Get them healthfully interested in developing their own physical prowess, if not already doing so, and approach their hearts through that channel. The Young Men's Christian Associations have been doing this for the last ten years, and who can estimate the amount of good the associations have done in this field? Only in that Great Day when all nations shall be gathered together, and the sturdy men trained in the gymnasiums of our own Young Men's Christian Associations shall pass by in review, will it be possible to form any such estimate.

The cry of the Christian people of to-day is how to get the young men into our churches. How? Get into touch with them. Why are the churches not prosperous? Because they are not in touch with the great mass of the people. But get the men and you will get the people. Get the young men and you will get the men. And I know of only one way of securing the young men, and that is for the church workers to show a right and proper regard for the things which interest young men. I do not think I err when I say that the greatest and most power-

ful of all these "things which interest young men" here in America is athletics.

In what I have said I have sought to show that first of all athletics are God-given, and therefore the youth should be encouraged in them. Second, that they are a great school of training for youth. Third, that because of athletics and because of the deep and lasting interest which the youth have in them, the earnest disciple of Christ should use them in winning the lives and souls of our boys and young men.

THE CHAIR: No one who has read "Baxter's Second Innings" will need to have me say that Prof. Drummond has a right to speak of athletics in the best sense. I have the great pleasure of introducing to you Prof. Drummond of Glasgow.

PROF. HENRY DRUMMOND, F.R.S.E., OF GLASGOW.

Mr. Dodge, you have been kind enough to introduce me as an athletic man by the reference you have just made; and I think I shall retaliate by telling you, ladies and gentlemen, that the last time I had the pleasure of meeting Mr. Dodge, he was sitting in a bark canoe on a Canadian river with two Indians, playing a magnificent salmon. That, however, is only one illustration of the harmony between muscular Christianity and evangelical religion represented upon this platform; because the last time I saw Lord Kinnaird was at a great foot-ball match between England and Scotland; and the last time I saw Prof. Stagg he was pitching in a celebrated match between his university and that of another state. It is also whispered that Dr. Strong was, not so very long ago, a very distinguished base-ball player; and I was introduced to the gentleman who led our devotions this evening as the man who knew most in the world about the best trout-stream on this continent.

This is as it should be. Christianity ought to have the best of everything. It ought to have the best men all round, and it ought to have all the best enjoyments that life has to give. Unfortunately there is a dark side to athletics, and that is one of the things, I presume, which give it an interest for such a conference as this. I need do little more than enumerate one or

two of those things, they are so very familiar. Professionalism has been already alluded to. I understand that in this country that is a thing which Christian men are already beginning to set their faces against, and in our country it is developing to such an extent that, unless the attention of Christian workers is called to it, unless something is done, it will swamp all the good that athletics are likely to do.

Here is how it acts. A young fellow in a country village distinguishes himself upon the athletic field. He runs up a reputation in two or three years, and one day there descends upon his little village the emissary of one of the great clubs in England or Scotland. He comes to this young man and tempts him to leave his village and come to the city. He is not told that he will be paid so much for his play, but he is told that a situation will be found him in the city worth ten times more to him in wages than he gets there. He is very apt to jump at such a proposition, and when he goes to the great city he finds that the situation is a nominal one—usually to play some subordinate part in a saloon, on the salary of a president, and if that does not mean ruin to a young man in three or four years, he requires to be a very exceptional young man. The country clubs get broken up in this way, and very grave temptations are placed before young men. Unless we can do something to discountenance professionalism in every form, that kind of thing must get worse and worse, until sport degenerates into mere gladiatorial combats or paid spectacles.

Another vice I need only allude to, and that is betting. It is not peculiarly associated with athletics, but it is also a thing which requires very serious dealing.

Another thing, I think, that any one must notice who is familiar with the athletic field is the prevalence—one might almost say the growing prevalence—of brutality and foul play. About three weeks ago I witnessed an important lacrosse match in Canada between two of the best teams in the country, and in the middle of the game two of the players laid down their lacrosse sticks and broke out into a pugilistic encounter, which was only stopped by the interference of the police. This day fortnight, in the capital of Canada, I went to witness another great match, and when the time came for the men to appear, only four men of one of the teams turned up. The others had all

been placed on their backs three days before in a great match in Montreal. You can easily see how that spoils the game, how it discredits sport, and makes it impossible for Christian people to encourage it as they would. Therefore I think those who have any influence in these directions ought to exert it in order to put down these abuses and keep the game pure (for we all believe it to be good) and make it a source of strength and purity, and not a disgrace to our country.

Mr. Stagg has so fully alluded to the benefits of sport that it is almost superfluous for me to say another word about it. But I am very firmly convinced there is no moral educator for young men, and especially for growing boys, better than athletics. In the school-room, and in the college class-room, and in the experience of home life a certain number of Christian virtues are embedded in a boy's character. But there are quite a number of other virtues which are not cultivated in that atmosphere and which can be best introduced into the nature on the athletic field. Such virtues, for instance, as courage—what we call in England pluck, or manliness; such virtues as Mr. Stagg has alluded to under the heading of self-control. I might also specify as exceedingly important the virtue of unselfishness. There is no place where unselfishness tells to more purpose than on the foot-ball or on the base-ball field. The man who works for his own interest, who plays for his own hand, instead of for his side, is laughed at by the spectator, and very soon finds it impossible to keep his place in the team. One cannot play many years in a first-class team without coming out of it an unselfish man. Now if we can have these virtues introduced into a man while he is playing, it is a very great thing. We are very apt to imagine that Christian character can be built up by reading good books and by going to church. It cannot. One gets the stimulus to it there; one gets the theory there; but the practice is found in the experiences of life, and it is in the experiences of the playground that a whole host of great and strong virtues are introduced into a young man's character. Why, look at a little girl playing with her doll: she is not only expressing her instinct, but intensifying it. Look at her getting out her teacups and "playing house": she is playing, but she is also learning—learning to be a housekeeper. The little children in the kindergarten working away with bits of straw and stick and wire think they are playing; in reality they are learn-

ing regularity and form and color and symmetry and proportion and a great crowd of other things. We are only beginning to understand that most spiritual things are introduced into the soul by material instruments. Therefore it seems to me that what we have to do as Christian men is to encourage athletics in every way, to send our best men and all our sons into the athletic field ; because if anything is to save athletics, it must be the leaven of good boys who go into it. You will hear to-morrow night something about the Boys' Brigade. How do the boys' brigade officers get hold of the young ragamuffins who constitute a certain proportion of these brigades? They get hold of them to a large extent by means of athletics. The only time to get hold of any one is while he is young, and the only way to get hold of many of the young is through athletics. Athletics form the key to the boy nature. A boy thinks more of Mr. Stagg than of the president of the United States — a thousand times more. It is the key to his nature. And therefore those officers of the boys' brigade wisely try to get hold of the boy by that key. What do they do? If you go to Glasgow, on the Saturday afternoons you will find large numbers of brigade boys playing matches, and you will find that the umpires and referees at those matches are the officers of the brigades. Whenever there is a match played, there is a Christian young man to act as umpire. He never preaches to the boys. He simply stands there, and cheers them on. His mere presence keeps down foul play and foul language, and when the game is over he takes them to some safe place where they get a quiet tea and are not led into the temptations which so often follow a contested game. Therefore it seems to me one of the solutions of the question is for us to send our best sons into the athletic field, and though they may not all be athletes, they will lend their moral influence and example.

THE CHAIR : I now have the pleasure of introducing to you one whom many of you know and have heard here before—Lord Kinnaird of England, who will speak to us on this same subject.

LORD KINNAIRD OF LONDON.

There is a verse in the Bible which a good many people do not know, and it is quoted wrong by a good many people when they

do quote it. The passage is this: "The streets shall be full of boys and girls playing." An old gentleman heard that and he said, "Yes, won't it be a beautiful thing to see the boys and girls *praying* in the streets?" The gentleman who was reading it said, "You make a mistake, sir; it is not 'praying,' it is 'p-l-a-y-i-n-g.'" "Oh," he said, "I thought it was all about praying." And a great many other people think the same.

Here is what we have to do in the Christian church, and I think the Evangelical Alliance is helping to do it. We have to make the streets safe for boys and girls to play in, and quite safe for our girls to walk home in from their places of business. Why should the devil be allowed to run rampant in the streets? I hope every young man here will do what he can to learn the art of self-defence, so that if he ever sees anything making the streets unsafe, he will try to make himself a guardian of the peace; if the police won't do it, he will try to look after that. I often think—and I hope it is not fanciful—when our Lord Jesus chose his disciples, what a lot of manly fellows he chose.

I was walking home yesterday from the Fair, and I came across something I did not understand. I saw "Captain Andrews' Sapolio." I could not understand what Captain Andrews had to do with soap. I found that he had gone across the ocean in a little boat, and it took him sixty-three days to go. Well, I can see the discipline and the self-control that that man must have gone through. And, my friends, if any of you doubt what Prof. Stagg said of self-control, I should advise some of you to try it. For instance, if any of you think you have control over your appetites, try to drink no ice-water for the next week. You will be a great deal better at the end of it. Any athletic man will tell you that the amount of liquid you take is ruining your bodies and making you utterly unfit for the work and duties that lie before you. If any of you doubt it and think Prof. Stagg was exaggerating, try it for a week and you will find how very much improved the majority of you have become. You will be surprised how little self-control you have. I believe there is more in it than the most of us who have been through it know, and I believe the result of our little discipline in this way will be to teach us that the Lord Jesus Christ has redeemed our bodies in a way which we have not yet fully realized.

We hope as a result of this discussion that some of your citi-

zens throughout the country will secure grounds which shall be used forever for healthy athletics for the working classes. Rich people, of course, can take care of themselves, but it will be impossible in a certain number of years for the young people who are working hard to get out to these grounds unless some public-spirited citizen comes forward—or unless the city does it, which will be better—and secures a big zone around our cities. I hope that the business men will take it up, and I believe it may be made to pay. If you take sufficient ground and build houses around, I believe it might easily pay. Some gentlemen have tried it across the water. It has succeeded in Scotland and in England, and I believe that our experience would be repeated here.

Then another thing that has been referred to. May I give another knock on that nail, so that it may get into some of your memories? I beg that every young man who loves athletics will remember that it is a great responsibility. He is not to practise merely to become a professional. I do not think that we can stop professionalism. And I am not so sure that it is not proper, so far as cricket is concerned. I believe we can do a great deal to control the movements of men. We have only to say that a man cannot qualify for a club in less than three years, and that will put a stop to this moving of men about. A certain club broke away from a saloon-keeper. He tried to get it under his power, in order to sell more liquor in connection with it; and the gentlemen in the neighborhood started a club in about twenty acres of ground, and it is one of the conditions there that no intoxicating drink at all is to be sold within the grounds. I believe that we shall live to see the secretaries of the foot-ball and cricket clubs coming to the conclusion that it is far better to exclude liquors from all their grounds, unless occasionally, at meal-time; and I hope you will, in any grounds where you have influence, for the sake of the sport, for the sake of keeping the men straight, keeping your elevens in good order—I hope you will do what you can in that line, and then we shall get all the temperance men with us. Perhaps some of them who are rich men will give us a ground, and then we shall secure to our poorer friends the advantages which we have at the public schools in England. And then I hope—men are proverbially selfish, we try to keep everything to ourselves and to give the girls and young ladies as little

as we can—I hope you will secure these grounds, and that you will set apart a portion of them for the young ladies' clubs and for the working girls of various classes, so that they may have their places of relaxation.

Then another practical point. May I just refer to a committee I have gone onto?—that of the National Physical Recreation Society, whose object is to encourage gymnasts to go into the poorer parts of our city. You see how unselfishness comes in there : instead of massing themselves and doing all kinds of feats in the gymnasias, they go off to volunteer. I hope you will leave off your feats in favor of volunteer work. As far as we can, let us have volunteer work in all our philanthropic plans. I know we cannot succeed entirely; but let us put it upon plain conscience, that a man who is spending the great proportion of his time amassing money ought to give a part of his time to see the working out of those things he subscribes to. Let those who have the power of muscle give two or three evenings a week. They may not go on playing base-ball. I do not know how far on in life a man may play base-ball. Perhaps he cannot play much after he is forty or fifty. Then he will have so many more years to go and help others, and, as Prof. Drummond was saying, to go and help umpire. I do not know what your experience would be; but the experience we have in the Foot-ball Association in England and Scotland is that we at the head of the Association very seldom see rough play. Major Merrington, who was president before me from the formation of the Association, said he had seen rough play but once in his life. Why? Because whenever he went they knew it was no use. The umpire has plenty of power if he will use it. There may be a crowded game with twenty thousand spectators, but the umpire may order off a player if he has made a foul play, no matter if he is the best man on his side. Take one or two of the best men off and forbid them playing for a month, so that they will lose all chance of the championship, and you will have some influence over the game. We have the power in our hands. Let us put our power into this work and realize that we are working for the Lord Jesus Christ to give others what we ourselves have enjoyed.

I may say, in conclusion, that I do not want to make the mistake of judging of what goes on here from a very few hasty visits. I am only speaking for my own country. You will know

how it bridges over the gulf which too often exists between the better-to-do and the poorer classes, when those who are Christian workers take a part in athletics as well as in all that concerns the interests of the poor.

May I just add one or two names which are well known, so far as we are concerned? Take a man like the Bishop of Liverpool, who I have no doubt is known here. I am sure Mr. Dodge knows him. I suppose he has written better books and his books have had a larger circulation than those of any one else in the earlier days. I was staying with him a short time ago, and he went over the matches that took place between Eton and Harrow when he was captain of the Eton team; he beat them off his own bat with a wonderful score. Take another man, the Rev. Sir Emilius Lawrie. We all remember that he beat them off his own bat. We boys know more about the scores made by those men than we do about the degrees they took, or many other things. And there are many earnest Christian men, like the family of the Littletons and that of the Stowes, who I believe have done much to bring good feeling between many of our classes, just because from the beginning they were Christians first and other things were put second, and they took with them the spirit of fairness and the spirit of Christ into all they did.

The result of this would be that we should get these young men into our associations and the Y. M. C. A. I am glad I have had any little part in it. We know there are disadvantages, and I would not understate them; and I am quite aware of the fact that in many ways, in certain districts, great harm is done, but I think I can give you a little encouragement. It only comes in those districts where they get a great deal of money. We are all right where the people do not earn too much. But the moment they get these great wages they begin to want to spend them, and they seem to want to spend them at gambling; there are, however, whole districts in the south of England where there are no disadvantages coming from it. We do not have any gambling or anything which you could not take your wife or your daughter or any friend to see. I will admit there are certain districts in the north of England where this is not the case, but down in the South and the West, and in parts of the North, it is not so. But because there are these drawbacks we do not give up. We just go on, believing that the work God has given us to do, whether in

our Bible-class or athletics, should be kept in its right place. May we, therefore, while we see to it that we do keep these in a subordinate place, hope that the time will never come when Christian men need to be ashamed of having taken part in this work ! And I hope the time will come when, in fulfilment of the prophecy, the streets shall be full, not of children going into the places where we would rather they did not go, but when the streets shall be full of boys and girls playing. And I believe that the consideration given to this important subject by the committee this evening will play no small part in the fulfilment of that prophecy.

THE CHAIR : We are going to hear a few words from Prof. Ehler, who is the physical director of the Young Men's Christian Association Gymnasium in this city, and who will give us a few facts on the different phases of this most important work.

PROF. EHLEK OF CHICAGO.

LADIES AND GENTLEMEN : It gives me very great pleasure to have the opportunity, at this late moment, to say a few words to you concerning athletics and gymnastics as one of the most valuable instruments the Young Men's Christian Association can find for the purpose of bringing young men to Christ. The Association believes that Jesus Christ came into this world to save men, and that a man is something more than simply soul ; that he has a mind ; that that mind is in a body ; and that the Lord Jesus Christ came to save the body as well as to save the mind and the soul ; and for that reason we consider that gymnastics for us is a good thing, and if for no other reason than to make a man physically whole and sound, so that he may have a good body to work a good mind and a good soul in. Everything that you have heard to-night has no doubt fastened on your minds that athletics are good when properly conducted. You have heard somewhat of professionalism as it is conducted on the opposite side of the water. We have had some experience with professionalism in this country. Those who have had experience with it consider it a very sad thing, and that if athletics are left to the bodies that seem to rule them to-day the outlook is a very dark one. The athletic club of to-day does not con-

tribute one thing to the morality of this country. It professes to do much, but as a fact it does the opposite. There are some exceptions. The majority of those who are in athletics in this country to-day, as we know, are not model young men by any means, and that is proved by the great prominence given to the few Christian men who have stood well in athletics, as our friend Mr. Stagg and others whom we might name, who have earned an almost world-wide reputation because they were Christian young men in athletics. The idea! It would seem that it ought to be preposterous—the idea that it is something remarkable that an athletic young man is a Christian.

Now we do not believe that it is at all necessary that athletics should demean a young man and that it should be remarkable that he is a Christian. Consequently the Association makes it a prominent thing. We bring a young man into the Association and we give him a very thorough physical examination, in order to find out what his condition is. We find out what his condition is spiritually. We find out, in the examining room of the physical director, what his condition is physically: whether it is that of a strong, healthy body, or whether he has a weak or diseased constitution that will probably lead him to an early grave; whether he has sound lungs or not. And by knowing his spiritual condition and his physical condition (and we generally know his mental condition also) we are able to lay out lines of work for him, and lines of work for ourselves with reference to him, that, if it can be brought about, will lead to his salvation, body, mind, and soul. There is no place where a young man is so susceptible to good influences as in the gymnasium of the Young Men's Christian Association. We have to-day more young men engaged in exercises of various kinds than in any other organization in this country, and it is the only one in the cities that pretends to do an athletic work under Christian influences. That, of course, is not saying anything of the colleges. But in the cities, where we get at the working classes of young men, where there are many bookkeepers and stenographers and clerks and salesmen of one kind and another in these great business houses, we are the only ones who are doing anything in this line under Christian supervision with a distinctively Christian aim in view.

When a young man comes upon the floor of the gymnasium, he

has put on for the first time a gymnastic suit, and he walks out into a large room—some of them probably as large as this—in the midst of eighty or a hundred young men. He sidles up along the wall, and stands there and gazes around, forlorn and seemingly lost. He does not know what to do with himself unless he happens to have a friend who has been there for some time, and who says, "Come along ; I will show you something to do." His friend is not wise and probably goes up to some apparatus that he himself has been exercising upon for a year or more, and shows some of the fine feats that he is able to perform, and says, "Try that." The young man comes up and tries, and does not try again. The probability is that he does not come near the place again. He gets a very sad experience during those few minutes. That is how he used to do some time ago. He would not do this now in the ordinary gymnasium. To-day we have in our gymnasiums a corps of five to thirty volunteers, who have seen the desirability of strong bodies, and have developed themselves by the apparatus and by athletic sports, earnest Christian young men whom the director has drawn to himself and organized into a corps. These men are apportioned, certain ones to certain nights, to look out for the person who comes into the gymnasium for the first time. You can tell a strange young man the moment you set your eyes upon him, if you are familiar with the surroundings. These fellows will pick out a stranger the first time he comes in, and introduce themselves to him in a tactful sort of way, and warn him against those things that he must let alone, and introduce him to the apparatus that will do him most good. These are generally young men who have had special training in physical exercise and in sizing up a young man as to his needs, and are able to direct him somewhat until he can come into contact with the physical director. By this means they get a hold on this young man. The next time he comes the volunteer seeks him out immediately, and it does not take long to give this volunteer a strong hold upon him, and he gets a stronger hold than he would get in any other way. Soon there is an opportunity to speak to the man about the salvation of his soul, and he has won the surest way to his heart in the things he has done for him in the gymnasium.

Now this is not theory. This is practice. It is being practiced to-night in five hundred gymnasiums in this country, in the

Young Men's Christian Association gymnasiums. We have that number of gymnasiums. Two hundred and fifty of them are under the direction of earnest Christian men. One of the unwritten rules of the gymnasium is that our physical directors, the men who come into direct contact with more young men than any other officer of the Association, shall be devoted Christian men. The first thing they ask about a young man when they are seeking out a physical director is, Is he an enthusiastic, earnest Christian? Is he earnest in personal Christian work? Is he anxious for the souls of young men, as well as for their muscle? If we simply say, "He is a good gymnast, a fine performer on the apparatus, and all that," that settles his chances. There is no opportunity for him to get into the gymnasium of the Young Men's Christian Association if he is not an earnest Christian man. That is the thing that means the salvation of athletics in our country. I think the day is coming when we shall see the popular side of athletics in the drill of the Association. The day is not far off. We have not done much in the matter of tests as yet, but it is coming. This Saturday we shall have at Elgin, in this state, the first state athletic meeting of the Young Men's Christian Association gymnasiums, at which a different kind of athletics will be practiced from that which is ordinarily practiced by the athletic clubs. We have heard of professionalism. I will tell you what leads so many young men into professionalism. A man gets a reputation as a runner, or a jumper, or in base-ball teams, or in some other special line of sport, and he devotes all his energy to breaking a record. That is just what the athletic club wants. It does not care a single cent for a man because he has a well-developed body, because he has a first-class stomach and liver and heart and lungs. That is not the thing they look at. The young man holds a record, can run a record in ten seconds. It does not make any difference whether he is as thin as a rail. The Association says, "Build up men. Never mind the records." What we want is men. If we cannot present in our tests men who are thoroughly developed all-round, we do not want them. We consider it an unfair specimen of the work that the Association can do, to put out a man who can simply run or jump. But what our work tends to is all-round development. To attain that purpose we require them to take part in all kinds of gymnastics and athletics. Consequently

we develop men who, though they may not be record-breakers, have the endurance, the muscle, that is requisite in this very busy world of ours; the kind of stuff that will make them stand the strain of business life and of every other kind of life that a young man may go into to-day. This is what the Association is aiming to do. It is gaining fast, and it only needs the support of Christian men to come in and give us all the aid we need, and it will not be long before the church will have control of athletics in this country.

CHRISTIAN WORK IN FACTORY TOWNS.

BY REV. PERCY S. GRANT OF NEW YORK CITY.

IN this paper perhaps a great deal will be said upon the conditions that are found in manufacturing towns, and after this has been stated less will be said as to how these conditions are to be met because the way will be obvious.

1st. The term factory town does not denote a community given up to one kind of manufacture ; it describes life as varied as that to be found in the cotton centres of New England and the iron cities of Pennsylvania. We think at once of populations engrossed in the manufacture of watches, of shoes, of wood-pulp, of paper, of furniture and a host of other commodities, East, West, and South, which are becoming important industries in our national life. But to my ear a factory town refers in a peculiar sense to a community occupied more or less exclusively in cotton and in woolen mills. Indeed my own experience is so exclusively among operatives in textile fabrics that I should feel incompetent and unwilling to speak on a broader side of this subject.

By Christian work in a factory town I understand all forms of activity that have their source in Christian feeling, directed toward the uplifting of the operative class.

The subject even with these limitations is certainly large and interesting. Our minds turn to eastern and southern cities where little else is done save that which accompanies the roar of looms and the swift whirl of the spindle. We think of Lewiston, of Manchester, of Lowell and Lawrence, of Holyoke, of New Bedford, of Fall River, and of the cities and villages of Rhode Island, besides many other more widely scattered communities, where the prevailing, almost the exclusive, occupation is that of the manufacture of textiles.

2d. There is a peculiar interest attaching to this industry that is not merely economic. It is one of the fundamental occupa-

tions of human society and it supplies one of the primitive and constant needs. Plato places it among the four industries that must be found above pure savagery in every society, however primitive, or however elaborately organized; for there must in every community be a farmer, a carpenter, a *weaver*, and a shoemaker. Moreover, there is something picturesque about the production of all sorts of fabrics in spite of the ugliness of architecture, the confusion and dirt of machinery, and the unlovely conditions that to-day attend such labor. We think of the ancient celebrated tapestries, the rugs and wearing apparel of old, and in imagination we see the slow needle of the artist as it spends months in placing upon a small piece of cloth the embroidery that is to make it beautiful and precious for centuries. We see the distaff by the inner marble court of the Roman house. We hear the hum of the spinning-wheel and see the busy fingers and extended arms of the Puritan maiden in the early and hard life of our country. In our own time the hand-loom weaver and his descendants have been objects of more than missionary interest to serious thinkers like George Eliot. And to-day this accumulated picturesqueness, borrowed perhaps largely from the past, to my mind still surrounds the labors of operatives.

But, indeed, on economic grounds, it is a most important vocation. Cotton manufacture uses the fourth largest crop our country produces (corn, wheat, hay, and then cotton are the greatest products of our fields). In the case of cotton we consume about one fourth only of our product, exporting at present about 76 per cent. In 1868-69 five millions of bales were used in the world, and in 1889-90 eleven millions of bales, while in 1889 in this country fourteen millions of spindles were revolving in the North and South. Beyond this the number of hands employed is not only significant, but it is constantly increasing. To-day the cotton and woolen mills of America give work to two hundred thousand men, women, and children. Indeed it is worthy of special observation that the textile factories of our land give employment to more women and children on equal terms with men than perhaps do any others.

Besides all this, the skill needed and the massing of textile factories in centres that they largely control tend to make the operative class somewhat hereditary even in America, for there is so little other employment in cities like Fall River, or Man-

chester, or Lewiston, that the children of operatives have no alternative but to stand by their parents in the mills, at looms or frames of their own, and so continue the traditions of this employment. Yet, on the other hand, it is to be noted that while the first workers in the cotton mills of America were American farmers' daughters, by and by they were superseded by workers from Lancashire, England, and from Ireland and from Canada.

The nationalities most frequently to be found in cotton and in woolen mills are those that have just been named, and they have their national characteristics and are interesting on this account. The English operative is a true John Bull; it is he that organizes labor unions, and his agitations have constrained labor legislation, especially in Massachusetts. The Church of England, it is only fair to say, has done more for them than I was prepared to find. Numerous classes of botany and astronomy, classes in chemistry and other natural sciences, have given tastes and knowledge to many an operative that are a surprise to one who does not know the class. During the war of 1860 the English operatives in Lancashire were stanch and persistent supporters of our federal government. Owing to the blockade of the southern ports by the northern fleets, England could not secure cotton enough to keep her mills running, and the Queen was constantly urged by some of her advisers and by the appeals of capital to break the blockade and once more give busy life to the rusty and useless mills. But amid the hunger, the cold, the poverty of those cruel years, as they were for the working people of Lancashire, the operatives stood true to human liberty, and no voice that was representative of them urged Her Majesty's government to give even passing recognition to the South. There are many whom I know who were then children, and are now prosperous citizens of this country, who received the little book education they have, at that time of idleness, in the schools provided for them by benevolent employers and by other humane friends of their class. The intelligence of the English operative who has come to this country is of a very good order. Indeed, it is one of the sad sights of mill life that so much power of initiative and responsible activity is locked up at the looms. The type that English novelists have accustomed us to is not a thing of the past. Perhaps there is something suggestive of meditations and thoughtfulness in the thread that is

spun on the bobbin ; there is something full of serious symbolism about the loom traversed by the rapid shuttle. The weaver entangles all sorts of day-dreams and visions of life in his cloth, and this work, like Penelope's, is not seen, but as the cloth passes over the loom his heart and mind have put invisible pictures there.

The Canadian French first came to the United States, as the Chinese do now, to get a little money and then return to their country ; later there was some ground for thinking that the Canadian French would overrun New England and wished to make it a new France, keeping their religion and their language, and hoping, perhaps, for some identity of relationship with French national life. Now, however, it is apparent that New England is assimilating these people, and that old Puritan customs and institutions are still vital. The emigrant from the province of Quebec to New England is a good workman, he is a quiet citizen, his children are remarkably quick and intelligent in school, and in religion he is more liberal by far than those he has left behind in the north. French evangelization, in my observation, is a most admirable leaven ; a good agency to which inquiries can be directed ; a sort of bridge between the religion of Rome and Protestantism, although numerical results through this agency are not very large as compared with the numbers with which it copes.

The Portuguese come from the Western Islands to New Bedford, there being trade between these two points ; and though they find employment in mills, they are particularly fond of drifting out upon the farming country, which it is likely they will more and more occupy and cultivate in a small way. The people of New Bedford think very highly of their Portuguese citizens, but perhaps it is the least intelligent from the Azores who find their way into more remote localities, as in Fall River they are not so good workmen as the French ; they occupy the most inferior tenements, and indeed seem to be at the bottom of the scale of operatives.

3d. The needs of a class depend not alone on the universal human qualities which they share with the race, but they are in some degree peculiar to the condition under which they live. While, therefore, Christian work among operatives will be like Christian work in any other industrial centre, there are circum-

stances and needs that make this work somewhat different, and these peculiar conditions are as follows :

(1) There is need of healthful conditions under which to work.

(2) There is the same need of more hygienic conditions in the homes.

(3) There is need of a fuller and more developed family life than is now possible where father and mother and children are away from their homes except to eat and sleep, and on the few holidays.

(4) There is need that the hours of labor should be curtailed ; also that, as rapidly as possible, the laborer share in the product of his industry—that is, his wages should be increased.

(5) There is need of amusement and instruction which are not now supplied. That the working classes of England are brutalized by gin and fun, as Matthew Arnold claimed they were, is not surprising ; and while a nobler form of recreation would not cure that which alone self-restraint, justice, and a more perfect social system bring in, yet to-day the amusements of the operative debase and hinder rather than lift and elevate him. Those who live in large cities fail to realize the dearth of amusement in a factory town. There are few lectures, few reading-rooms, no art-galleries, no music, and almost no drama that is not against decency and good taste.

I will consider a little in extension these five needs.

(1) The mills built to-day are better and better ; they are high-studded, they have plenty of windows, plenty of electric light which is used freely, plenty of pure air which is blown into the rooms by ventilating machinery. The older mills, and they are in the majority, are deficient not only in these respects, but in other and more essential sanitary arrangements.

(2) But the mills are infinitely better places as to health and comfort than are the homes of mill operatives. It is true that we find such admirable and artistic cottages and boarding-houses as those provided for their help by the Howland Mills of New Bedford, but we are forced to recall that the usual mill tenements are anything but attractive. In Rhode Island the cottages, which in themselves may have sufficient accommodations, are often placed close to the rivers, so that their occupants bear about with them a constant reminder of the malarial miasma that

surrounds their abode. And then, too, it frequently happens that the mills built upon the waste lands which, to attract operatives to their neighborhood, have provided them homes, have put up as poor dwellings as they dared ; and just because they were located far from city conveniences, the sanitation of such houses has been of the worst description. Happily this condition of things is to a degree righting itself. As the community has grown up around these solitary mills and their tenements, private owners have more and more supplied the operative with a better class of residence, and the mill tenement, falling into the hands of a poorer and poorer stratum of laborers, has become so unremunerative as an investment to the mills that they are in southern Massachusetts now being sold to outside owners, who by personal supervision and attention succeed in securing a higher rent and in providing, consequently, better accommodations.

(3) I do not know whether the following observation should be made in this connection, but it is certainly true that the young man who marries an eight-loom weaver is regarded a lucky fellow. But the family life is, as one sees, sacrificed to these joint wages. The children suffer, first, physically from birth in consequence of the protracted previous labor of the mother. The infant is often given scant attention ; he is passed over to the care of a neighbor or some old woman miscalled a housekeeper, and the mother returns after a short rest to her looms. When a little older these children out of school hours run wild in the streets. Sometimes this is because their homes are locked till their parents come back from the mill. Such children, however, in spite of inclement weather and evil influences, are perhaps better off than those that are locked in, there to await the home-coming of their parents. Occasionally when both parents work, the child is permitted to spend his spare time in the mill with them. The significance of what has just been said consists in the consequent destruction of home life and of housekeeping. Girls grow up and do not know how to sew or darn, much less how to repair or make their own clothes. They do not know how to cook, or their knowledge is most rudimentary and insufficient. They know nothing about physiology or hygiene as applied to themselves or as applied to the care and nurture of children. They have no mental life, no range, no knowledge, no re-

source. Here again showing that the *consequences* of mill life become the very cause why women seek the mill, for, not knowing how to make their homes attractive, not having a wise and intelligent interest in housekeeping, not understanding the responsibilities due their children, not having resources, they prefer the brightness and sociability of the mill to the lonesomeness and quiet of their tenements and of their own few thoughts.

(4) The wages of the operative is too large a subject to be more than referred to. It is a promising fact that while the hours of labor in England have steadily decreased in the last forty years, the wages on the whole have improved, and under the lead of Massachusetts the hours of labor in textile factories in the United States have greatly diminished. Forty years ago the operative began and ended his work while the stars were shining, except in a few summer months. Fourteen hours a day of labor was the usual stint ; while to-day in Massachusetts 58 hours a week is the maximum for women and children. The pay, however, for factory operatives is hardly enough for the entire support of the family. Woolen-weavers, gingham-weavers, cotton-spinners, and in general those employed on higher grades of work, can make a little more, but the average wages of that class which is most numerous, viz. cotton-weavers, averaging, let us say, eight or nine dollars a week, are not enough for the support of more than two people. Moreover, the strain is so great upon the operative,—that is, the tension of keeping up with the machinery and not allowing spindle or loom to stop,—the atmosphere in most mills is so hot, and the food eaten so little ministers to good health, that the most faithful of work-people have to stay out of the mill many days in the year ; and as the most of their work is piece-work, any vacation of course reduces their wages.

The result of the small pay is that women in large numbers work in the mills. I say the result is such to-day, for the effect follows the cause. On the other hand, it can be said that while the number of operatives has greatly increased in this century, the percentage of women employed in the United States has decreased from 66 per cent in 1810 to about 50 per cent in 1890. The majority of women in cotton-mills earn quite as much as the men ; indeed, their nimbleness of finger, their ambition and conscientiousness, frequently place them at the head of the lists of the weavers ; consequently the inducements for the women to work are very great.

(5) I said the amusements of the operative class were very limited and inferior, but in truth there is little time for amusement. Let us consider the week of an operative. He must rise every morning at half-past five; his wife must rise earlier. His supper is not over before seven, and to be in trim for so exacting a day's labor nine hours of sleep is none too much for him. The two or three hours leisure in the evening, the Saturday afternoon and the Sunday, constitute his unclaimed time. But where both parents work, each night has its household duties,—Monday there is washing, Tuesday there is ironing, Wednesday there is shopping, Thursday there is lodge or church, Friday there is cleaning, Saturday there is sewing, Sunday there is cooking; and this is a true schedule of the days of thousands of operatives. It seems to me that there should be provided by every city reading-rooms and libraries, recreation-rooms for games, free lectures, free concerts, etc. Now little indeed is done to utilize or brighten the number of hours of respite from labor that the operative has secured.

When we speak of Christian work in factory towns we must not, as has been remarked, separate it too much from Christian work anywhere, or we must not consider that it is merely a matter of method, for we must not look merely to methods to effect new results, but we may well expect that a new spirit or a new interpretation of Christianity should use new methods. May I then refer to a few conditions in religious thought which must precede and give rise to those methods of Christian work which I believe to be most healthful in factory towns?

(a) We need a religion that believes in the divinity of human life, and that teaches the sanctity and religious value of all human relationships and human experiences.

(b) We want a religion that is more closely allied with morality, so that in the popular mind and in the individual life Christian religion and morality cannot be divorced.

(c) We want a faith that overflows in works, a partnership in spirit and in outward accomplishment, as close as soul to body.

(d) We want a church that is so cosmopolitan, or better, democratic, or still better, sincerely Christian, that it can in no wise be slurringly called a rich man's club; but shall be as common, as free, as harmonious a meeting-place for all sorts and conditions of men as is the earth of this fair land in which we live.

(e) We want a church that is active, directly and indirectly, in the difficult solution of the social problems of to-day. Directly, by exalting the study of economics and by fostering economic and social experiments. Indirectly, by producing the only medium in which the problem can be solved—brotherly love. I do not find that the masses, as we stupidly and vaguely call them, are alienated from the church. I do not meet atheistic denunciation, or bitterness, or reproach. I find the great body of workingmen with which I have become acquainted distinctly friendly to the Christian religion.

To be of use to the population of operatives whose days are filled with exacting toil, and whose Sundays and whose evenings are their only breathing-places, the church must be, if such a thing is possible, more than a preaching-place, for it must be not only a centre of inspiration toward the spiritual life, it must be also a centre of institutional activity. It cannot confine its labor to Sunday, but it must be active every day in the week. Moreover, operatives have almost no social life, and therefore the church ought to be their social as well as religious centre. In other words, the church, as a comprehensive institution applying to the spiritual and to the social in man, has the distinct opportunity in the manufacturing town of absorbing, and consequently of directing, the whole life of the community, outside of the routine of the mill and outside of the demands of the family.

To make the church of wide value on its social side becomes then the peculiar problem of the clergyman in a manufacturing town. He establishes clubs for boys, where they have books and periodicals and may play games, drill, and have gymnastic exercises, and may bring together little collections, such as stamps and minerals and natural curiosities. He forms clubs for men, where they can study political economy and discuss problems that so closely relate to them, of capital and labor and wages, etc., and where they can hear papers read by individuals eminent for their knowledge of economic questions.

He has clubs for girls where they not only come into contact with ladies of intelligence and culture, but where they receive lectures on physiology, hygiene, and housekeeping; where they study in classes grammar, English composition, dress-making, millinery, etc., and also can amuse themselves and sing and dance and enjoy a pure social atmosphere. Dramatic clubs,

base-ball clubs, and in fact all those pleasant and healthful means of diversion that are at hand for the rich are wisely provided for by these organizations in the church. From the pulpit, too, they are fond of learning not merely the "way of life," but what we may in this instance call secular knowledge, for they will eagerly attend lectures on almost any subject that gives them information, and it is one of the most encouraging features of the clergyman's life among the class of which we are speaking that results are seen all along the line of such various work as I have described, results which to my mind are edifying and valuable.

MR. BLISS : I would like to inquire as to what these people read. I think this is one of the most interesting features of the paper, that they are not as a class alienated from the church. Do they read atheistic literature ?

MR. GRANT : The English operative does not very much ; Tom Paine is occasionally cited, but not often. They are very intelligent as to the affairs of the present, but they have very little education. Their children are having large opportunities ; however they do not take the best advantage of them, because there is so little sympathy at home. One is astonished to find a boy who has gone through the high school, simply because there is no sympathy or encouragement for him and there is an immediate necessity usually existing for his assistance in the support of the home. They are interested in scientific reading, very many of them, I think ; and in one home I visited I found them reading Emerson. In another a young man and woman, both operatives, and they married, had certainly a more intelligent interest in city life and all the conditions that surround such life than I have found in many advanced men and women. They studied the field thoroughly and intelligently, and the little fellow that was born to them, and who is now three years old, is a passenger on the electric cars and is taken off at the free kindergarten in the morning, and is put on and sent back again at night ; and that kind of interest it seems to me is a little remarkable anywhere. Comparatively few people in America have awakened to the benefits of the kindergarten. These operatives have. That is what can be done.

MR. ELSING : I am very glad you have brought out the fact that the operatives are now asking for a Christian religion.

CHRISTIAN WORK IN THE LUMBER CAMP.

BY MR. A. TERRY, Y. M. C. A. SECRETARY, OF CHIPPEWA
FALLS, WIS.

IF I needed a text from which to speak to-night I do not think I could choose one more appropriate than that at the head of our programme—"Not things, but men." "*Not things, but men.*" If any work on the face of the earth calls for men, I believe it is the work in the lumber camps—I mean the Christian work that is done there. God needs for that kind of work *men*, *all-around men*, men who are fully consecrated to it, to do God's will, and to rescue men who are deep down in sin.

There are about forty thousand lumbermen, I should judge, in the state of Wisconsin, and most of these men spend at least seven months out of the year in the lumber camp right in the woods, and the majority of them never hear the prattle of a little child and never see the face of a woman. They are quite off from anything and everything that tends to make men moral and godly. Their lives are spent right out in the woods. I often think the lumbermen are something like sailors. The sailors spend most of their time away from land, and they think to themselves, after they have been on a long voyage, when they reach shore everybody that is on land will be glad to see them. And the lumbermen feel something like this when they have spent six or seven months in the lumber camps, and they long to return to their homes in the towns and cities. They feel such a longing in their hearts to see the people they are acquainted with, and also the people they have met casually on the streets, that they begin to imagine every one in the towns and cities will be glad to see them ; and so when they come to these places they are very easily led astray and very easily influenced to do what is wrong. In the city where I live, the saloon-keepers plan

for the coming of the men, to catch them when they arrive in town. I have seen saloon-keepers with their advertisements on the different streets when the lumbermen were coming in from the woods in the spring-time, and they employ men to meet the boys who wear mackinaws. They take their hands, talking pleasantly with them, "How do you do, Jack? How do you do, Bill? Come along with me; come and take a drink—I am so glad to see you. You have been away a long time this year, but I am glad to have you come back safe again." And of course the woodman is glad to see a man he has met before, and thinks he is his friend. He goes to the saloon, takes a drink with the saloon-keeper or bar-tender, and of course in time the lumberman must himself treat too; and soon after all his money has gone.

Now if I were to tell you all that lumbermen suffer at the hands of the saloon-keepers and the keepers of the tough dens in the towns where they reside when they are out of the woods, you would hardly credit it; but if you were to see any of the places, you would agree with me and bear me out in every word. I have known men to come out of the woods who had not been in town more than two or three days before their winter's wages were taken from them and they were left penniless. I remember a case when I was in Hurley, Wisconsin. A man came to me at the Young Men's Christian Association rooms and asked if I would help him. He said, "I have lost a fine gold watch and about seventy dollars in money. One night I went into a saloon and remember taking two or three drinks. After that I must have fallen asleep. Anyway, I awoke and my watch was gone—all the money I had, about seventy dollars, that was taken too, and I haven't a cent in the world. I wish I could find my watch." But the poor fellow never found his watch again. Another man came to the rooms who had lost one hundred and four dollars in the same way. Every saloon in the town has its dark bottle, so that when the boys come to town—I love to call them the boys, because they call themselves "the boys" in the lumber camps—when they come in from the woods, the keepers of these places take every chance they see of putting their men to sleep, and after he is asleep his money goes, and everything he has valuable in the world is taken from him. Some may ask, What do the police do about these matters? In most of the lumber towns the police are hand-in-hand with the saloon-

keepers; they are really put into office by the saloon-keepers. When anything of this kind happens the woodman has no chance in the world. Every one seems to stand right in with the saloon-keepers, the men who sell whiskey. True, these men are very rough indeed. I remember a poor fellow who had come in from the woods and, after taking a few glasses of beer, had been insulted by some one; he tried to protect himself and was flung outside the door of the saloon. The next thing two policemen had him and, dragging him away, put him in the lock-up. That is about the way the police serve the woodman in that part of the country.

I tell you, if there is any class of men that Christian people have the power to help, it is the woodmen; and, if you only do it in the right way, they are as easily led as any.

I do not wish to detain you and will cut my talk on the lumber camp as short as I can, because Mr. Puddefoot is to speak after me. You will be delighted to listen to him, and so I will get through as soon as I can.

Perhaps I should describe a lumber camp, for the benefit of those who have never seen one. When we first get into the camp we see a low barn-like building made of logs upon logs, the bark left on. It is but one room—and such a room!—twenty-five feet wide, perhaps, by forty long. The roof of the place is generally made of rough boards and tar-paper. We should find inside that it is fitted up with sleeping bunks around it, where the men sleep at night on a little hay and a couple of blankets to cover them. This room also answers the purpose of a sitting-room and everything else—and such a room! It has only one small window twenty inches square. This lets in hardly enough light to enable one to read even when the sun is shining brightly. If you were to go into one of the camps and had never been there before, you would want to get out as soon as possible. This room is always strung across with cord and wire, upon which are often three hundred pairs of socks and as many hundred shirts, all hanging up to dry at night; and there are two or three lanterns burning dimly, and fifty men in the room, all smoking just as hard as they can, each trying to outdo the other in blowing smoke from his mouth. The place is thick with tobacco smoke, and what with that, and the clothes drying, and the air about sixty degrees too warm from the great

stove, I tell you the lumber camp is quite a poor place for any one to be entertained in. If we could forget the surroundings and think only about the poor fellows and the warm hearts they have under their rough exteriors, we should get along pretty well in our camp.

There is another camp connected with the lumber camp, and that is a cook's shop. This place is a little cleaner than the other, because the men come in only for their meals; and if they have a nice cook—and I am glad to say they have a good many, and some are liked very much—if he is a decent man he keeps their eating-camp quite respectable, or as much so as he can make it. But there is one thing that speaks ill for the camp: around the cook's camp generally there are pasted *Police Gazettes* and indecent pictures. He takes all such pictures he can lay his hands upon, and puts them all over the walls; and the boys have nothing else to look at during the long winter months, and I often wonder how men can keep moral where they have to look upon such indecent pictures.

Into these places I used to go and hold meetings. We always held a meeting in the cook's camp when we could. Often the cook was busy until late at night, and then we had to go in among the men and drying garments and talk, while the smoke was so thick we could not see the faces of those who were present.

We had to be very careful when we talked; and if any of you are ever called to do work in the lumber camp you will bear me out in this, that you will need to be cautious in what you say. You will find as many as twelve different nationalities represented in every camp and fifty or sixty Roman Catholics right before you, and you will have to be very discreet. It has been told me by some who have done missionary work that after they have left the men begin arguing on some point made carelessly and then get to fighting among themselves over what the missionary said. We must avoid all this. It does more harm than good. If we say anything the Roman Catholics think detrimental, they take offence right away and, being the stronger party, the Protestant people have to suffer and wish the missionary had not come to the camp. If he will, the missionary can carry the gospel of the Lord Jesus Christ into the camp and make the Roman Catholics his best friends without digressing at all from the religion of the Lord

Jesus Christ, and he can win them over to him and often win them to the Lord Jesus and make them true Christians though still Roman Catholics. I have seen them listen attentively to the Word, glad to listen to it, and they have done all in their power to help us in every conceivable way as soon as we went into their camp. I am glad to say that Mr. C. C. Hamilton is present to-night: he assisted me last winter in the lumber camps, and can bear me out in all I am saying. He aided much by his sweet singing and playing on the organ, and helped us to success. I am glad he is here to-night to bear me out in everything I say; and if I do not state what really happened, or anything that did not really happen, he is to say so—I shall be glad to have him correct me; for if any man on the face of the earth wants to be right, I want to. I love the woodmen, and if this talk interests you in their behalf I shall be more than repaid for visiting Chicago and speaking about the work among the lumbermen in Wisconsin.

If you get to the camp before dark you will find the cook in the shanty and perhaps the boy who does the chores about the camp, and the best thing you can do is to commend yourself at once to their good graces. I used to work it this way: "Cook," I would say, "you have lots of potatoes to peel, haven't you?" "Lots of them," he would say. "Let me help you peel them; that will help you through with your work, and you won't be rushed so much," I would then add. "Don't help me at all," he would perhaps answer, "I can get along with my work." "I have cooked a little in my time," I would continue—"I very often help my wife to cook;" and I would begin to peel potatoes and talk to him, and then he would think me the best fellow in the world, no matter what his religion was. Outside of the cook's camp if I found the fellow who does the chores trying to pull a cut-saw all by himself, in the effort to get his wood ready, I would offer to help him, and he too would think by that time I was a good fellow. And then we would carry the news from one camp to another, and we would find out which of them knew others in other camps which we visited and thus carry the good wishes and tell them about fellows we had met, what was going on in the different camps we had visited, and so make ourselves very welcome visitors.

But at night when we entered the men's camp and held the

meeting, that was the time we had to be very cautious. A great many people visit these camps, among them numerous peddlers, who sometimes charge the boys forty or fifty dollars for a watch that is not worth more than eight or ten ; but the lumbermen are on the alert when sober that no one take advantage of them. It is a pity they do not feel that way when they come to town, but they do not somehow.

When we got into the camp, I would with my opening remarks say, "Now, boys, we know very well that none of you care to go to church unless you put something into the collection-box—you don't care to go unless you put something in ; and you will feel you are in a meeting to-night in a church, and that you have left your pocket-books at home ; but if you have, why, we are the same—we have left our collection-boxes at home, so you may feel comfortable. We have not come to ask for a cent of money, and don't want you to offer us anything, and we thank you for your entertainment. When we go away from this camp, if any of you visit the town where we live, and will call to see us, we will entertain you as well as you have entertained us here." And the boys would thus be made to feel pleasant, and we would then tell them the sweet story of Jesus who had suffered and died for their salvation. I used to notice that the Roman Catholics were very attentive, and the worst sins we would find them addicted to were swearing and strong drink. Sometimes we would feel that the air was blue with oaths ; it seemed such a terrible sensation as they blasphemed the name of the Lord, and we felt we had to do something about this, and so we talked to the men. I pictured to them the Lord Jesus Christ, and what he suffered, and what he was to them, and what a glorious Savior he was if they would only accept him ; and perhaps right there I would say, "Boys, Jesus has done wonderful things for you and me, hasn't he ?" "Yes," they would answer back. Then I would say, "How is it that some of us cannot speak a second word without uttering—and there is no name under heaven so sacred—the name of Jesus blasphemously ? Let us never speak his name in blasphemy again." I have noticed after talking with the boys in this strain that while we remained in camp none would curse and swear, and in some camps after our meeting I have never heard any one in the place utter a single oath. The men

are sober, and if you talk to them in a kindly way they will listen and often follow the teaching and example set them.

I now come to the liquor question—and how we used to touch them upon that ! I would tell them they could not indulge in strong drink without making other people suffer the consequences, the very people who loved them best and those they loved best on the earth. I would tell them about their wives and about their little children and about the misery they were continually suffering because the father and husband would spend his money in the saloon. Being a reformed man myself I could tell them how terribly I had suffered by the curse of strong drink, and how God in his mercy had saved me and kept me, and how he would save and keep them if they would allow him.

We had in one camp—I believe the greatest success in that camp of any we visited—the first really grand success we had. I began to talk to the boys in this strain : “ You may go into Ironwood and see on the streets sights which are enough to make the angels in heaven weep. One : a great strong man, well dressed, was walking on the street with his two little girls, one about five and the other about three, and the two little girls had hold of papa’s hand and were trying to walk along the street on the sidewalk. I saw the man had been drinking a little too much ; the children tried to steady him, but he at last fell upon the sidewalk, and before I could render any assistance a policeman came along and marched him toward the jail, the two dear little girls following him around the streets to the jail. And I thought of my two little boys Dwight and Jimmie, one about five and the other about three, and how I thanked God in my heart that their papa was not a drunkard.” I saw the men were touched and that tears stood in their eyes and were trickling down their cheeks, and then I told them about the One that was mighty to save, and if they would for their little ones’ sake and that of their loved ones break away from their sins and give their hearts to him, he would make them a blessing to their wives and children. I said, “ Now, fellows, those who will, with God’s help, in the future let strong drink alone, show it by raising your hands.” At this one time nine raised their hands and afterwards promised to lead good Christian lives and let strong drink alone.

In another camp the foreman came and said, “ Boys, you have done us all good to-night ; that meeting has been a blessing to us.

I have been a hard man in my time, but I will try to lead a better life ; and five of the other fellows want to do even as I pledge myself to do."

I tell you there is not a better or a grander work on the face of the earth than Christian work in the lumber camps. It will tax a man's consecration, it will tax his discretion, but if his heart is in the work he cannot help doing a great deal of good.

After leaving the lumber camps our work must not stop. Spring-time comes. There is still a tremendous work for us to do. We must follow up our efforts in the camp. The men begin to leave the woods by hundreds and thousands, and there are special trains run, and extra coaches too, for the lumbermen, and hundreds and hundreds of fellows ride on board one train coming from the woods to town. Before the trains get to the city we meet them a little way out and board them and give the men letters of advice, letters well gotten up by men who know what they are about, advising them what to do. The print is in good type and is easily read. The fellows receive the letters and read them very carefully, and I am glad to say that many of them follow the advice that these letters give them. The letters go on to speak of what the saloon-keeper is doing, and how he is waiting for them to arrive in town, and how he will welcome them and entice them into the saloon as if he was their best friend, and that he will induce them to leave every cent they have in the world. They are told how much money it will take to buy the wife a nice dress, and how much to buy the child clothes and pay up the winter's bill, the butcher and the baker ; and we figure out the wages and tell them to put some of the money into the banks, and come to the Young Men's Christian Association ; we will receive them and give them a bath if they need it, and all the papers they want to read,—everything their hearts can desire, a place they can feel right at home in, if they will only come, and it will not cost them a red cent. And as we do the work during the day, so something has to be done at night. It is at night they hear the bands playing in the different saloons ; music comes from all over the town, and it attracts men to the places, and we make a special effort to hold a meeting every night which may last an hour and a half, with special speakers present—converted men, young men, men like themselves, woodmen who know their business and can get at these

men and gather them in ; and I am glad to say by this means many are brought to the Lord Jesus Christ, besides keeping a number out of the saloons.

I have run over my time. I am sorry, but there are a few words I wish to impress upon you, because some of you perhaps may be glad to do this work or know others you might wish to advise.

First of all, do not take collections in the camps, because if you do the boys will say you are there for their money, and it will almost ruin the best work. You cannot do it. We have had experience in this and know what we are talking about ; and if you do not take a cent in the camp, there are lots of the wealthy lumbermen who, when they hear you do not try to get money from their men, will give you ten dollars, which is more than any collection that you would get in the camp. Please remember that.

Be sure never to talk about the Roman Catholics. If you do you will cause war in the camp, and your work will be just the opposite of what you intend it to be.

Then, again, you need to carry with you good reading matter. This is very essential in every camp. I have seen books lying around and have taken hold of them and looked into them and just dropped them as if they were hot. They have the vilest literature one can imagine in the camps. I wish our dear brother Anthony Comstock would take up the work in the camps, and have an agent collect these books and punish the sellers. Take good reading matter with you, but do not take all religious reading. We are very careful to give the boys the best magazines there are in the country. They can easily be procured from different parties. Some have piles in their homes, and we collect them from these people and carry them to the camps. The men will read good reading matter, and it will counteract all the effect of the bad stuff that is there, and will help them very much through their winter's work, and they will bless you every time they pick it up. Whatever matter you have, especially religious reading matter, read it first and be sure it is good and unsectarian before you send it.

And be always ready to lend a hand to the boys.

I have been asked if in going into this work one should dress like the woodmen, in a Mackinaw suit of clothes. I do not.

I always dress in a business way, and the boys respect me. I always conduct myself in such a way that they cannot be too familiar with me, so I always have an influence over them. If they are in trouble any way, always be ready to lend a helping hand and show yourself a man in every respect, and then they will respect you.

Mr. Puddefoot is now about to speak to you, and I am sure after he has spoken you will be glad you attended this meeting ; and if any one present feels called to do this grand work in lumber camps, I trust he will not feel sorry for what he has heard to-night.

CHRISTIAN WORK IN THE LUMBER TOWN.

BY REV. W. G. PUDDEFOOT, SOUTH FRAMINGHAM, MASS.

UP to thirteen years ago I knew little or nothing of mill towns or lumber camps. I had seen a sawmill that cut its thousand feet a day when running, and it was generally connected with some farm through which ran a stream. It was a very innocent affair. But in 1889 I saw for the first time the great forests of pine and became acquainted with part of the immense army of lumbermen. Michigan alone had at that time some 40,000; Wisconsin has as many; Georgia, Alabama, and Louisiana are now engaged in a vast work; and when we add the great states of Oregon and Washington with their almost illimitable forests, we feel that we are speaking within bounds when we say an immense army.

The one great difficulty of the problem is the transitory character of the work—like Count Rumford's stoves, if they could only have been patented and money made out of them, every house would use them; so if the lumber village had come to stay, many a church would have gone in and built. But more than once a man in authority has said, "Oh, I have looked that field over and it won't amount to much." No one who has not had experience in the field can form any adequate idea of its vastness or its crying needs. The one great trouble of the whole question is the massing of so many men away from the softening influence of wife and mother. It is unnatural, and nature's laws, as sacred as the decalogue, are broken in unnatural crimes and sins unknown to the common run of men. The lumber business may be divided into three distinct classes of workers—the mill men, the camp men, and the river men. The last are the smallest company but the hardest to reach. They flit from stream to river, from the river to the lake, from scenes of sylvan beauty to the low groggery—and worse. Their temporary home is often made of blackened logs papered with *Police Gazettes*, which

come in vast numbers and form the largest part of their not very select reading. Books of the Zola type, but without their literary excellence, are legion. Good books and good literature would be a boon in these camps.

To give you an idea of the rapid march of the lumber camp, come with me into the primeval forest. It is a winter day. The snow is deep, and the lordly pines are dressed like brides in purest white; one would think, to look at their pendent branches, that Praxiteles and all his scholars had worked for a century in sculpturing these lovely forms. Not a sound is heard save our sleigh bells or some chattering squirrel that leaps lightly over the powdery snow; a gun fired would bring down a harmless avalanche. It is a sight of unsurpassed beauty in nature's privacy, but alas, how soon the change! An army of brawny men invade the lovely scene. Rude houses of logs are quickly erected, and men with axe and saw soon change the view and with peavy and canthook the logs are loaded and off for the rollway. Inside the largest house are bunks, one above another; two huge stoves with great iron drums, one at each end, give warmth; while in picturesque confusion socks and red mackinaws and shirts hang steaming by the dozens. There is a cockloft, where the men write their letters, and rude benches, where they sit and smoke and tell yarns till bedtime. In a few weeks at the farthest the grand old forest is a wreck; a few scrubby oaks or dwindling beech-trees are all that are left. The buildings rot down, the roofs tumble in, and a few camp-stragglers trying to get a living out of the stumpy ground are all that are left, and solitude reigns supreme.

On stormy days hundreds of the men go into the nearest village, and sin revels in excess. In many a small town mothers call their little ones in from the streets, which are soon full of men drunken and swearing, ready for fight or worse. At such times they hold the village in a reign of terror and often commit crimes of a shocking nature, and although known no officer dares molest them. A stranger coming at such a time would need to conduct himself very discreetly or he would get into trouble. A volume might be filled with the outrageous things done in these small lumber towns. Ireland is not the only place that suffers from absentee landlords.

The condition of the children is pitiable, brought up in an

atmosphere of drunkenness and debauchery ; swearing as natural as breathing ; houses packed so closely that you can reach across from one window to another. The refuse is often emptied between the houses ; diseases of all kinds flourish, and death is ever busy. Eight or ten nationalities are often found in these towns—men who cannot spell their names and men who went to St. Paul's and admired Canon Liddon, or New York men that went to Beecher's church.

Here a house which cost less than a hundred dollars, and inside of it an organ costing one hundred and twenty-five dollars and a forty-dollar encyclopædia. The next house is divided by stalls like a stable, with bed in one, stove in another, and kitchen in the third. With a population as mixed as this and in constant flux, what, you ask, can the church do ? I answer, much, very much, if you can only get a church there ; but when the church which gives much more than any other gives but a quarter of a cent per day per member, is it any wonder that hundreds of churchless lumber towns call in vain for help from the sanctuary ? Some "swell" villages can be found where every family is living in unlawful relations.

Now remember this, the lumberman is made of the same clay that we are, and it is his environment that brings to the front the worst that is in him. He is reached by practical Christianity as easily as any other man. The shame and reproach belong to us for neglecting him, and there is no other way that we so dishonor Him whom we call Master as to say his commands are not practicable. Is it asking too much from the rich men who get their money by the toil of these men, that out of their millions they should spend thousands for the moral welfare of those who make them rich ? And yet too often they do not even know their own foremen, and in many cases have never visited property they own. I once asked a rich lumberman for a subscription for missions, saying I was sorry he was not at the church when I took up my collection. "Jinks ! I am glad I was not there," he said ; "I gave away ten dollars Saturday night." Now this man had been cutting off from his land for thirty years, and had just sold a quarter of a million dollars' worth of it, and still had land left. But on the other hand be it known that the men in these villages who make no profession of religion actually give dollar for dollar with the Christian church members to sustain the frontier

churches. Saloon-keepers and often Roman Catholics help to support the missionary church.

The mission churches of the lumber regions are like springs in the desert, but for which the traveler would die on his way and thousands of church members scattered from ocean to ocean were born of the Spirit in some one of these little churches that did brave work in a transient town.

To do work in these places aright one must drop all denominational nonsense—be as ready to pray and work with the dying Roman Catholic as with a member of his own church, and do as I did—lend the church building to the priest, because disease in the town would not permit of using the private houses at the time, and so help to fill up the gap between us and the old mother that nursed us a thousand years.

In every new town, in every camp, should be a standing notice, "No cranks need apply." Here is a brawny man who does not like the church. He hates the name of preacher, and threatens that he had better not call at his house. Scarlet fever takes his children down. The despised preacher, armed with a basket of good things, raps at the door. Pat opens it. "Good-morning, Pat. I heard your little ones were sick, and my wife thought your wife would have her hands full, and she has sent a few little things—not much, but they will help a little, I hope." The tears are in Pat's eyes. "Come in, elder, if you are not afraid, for we have scarlet fever here." "That is the very reason I came, my boy," and Pat is won. The very man that swore the hardest because the elder was near now says, "Don't swear, boys; there's the elder."

Yes; and when men have heard that the new preacher has helped in the house stricken with small-pox or typhoid, he has the freedom of the village, the camp, and is respected. And so the village missionary does some good in the mill town. But what is one man among so many? See this little place with less than five hundred population. Two thousand men come there for their mail, and the average distance to the next church is over twenty miles, and one man is totally inadequate to the great work before him. These villages and camps ought to have good libraries, a hall well lighted, innocent amusements, lectures and entertainments, and in addition to this an army of men carrying good books and visiting all the camps: and there is nothing

to hinder but the lack of money, and the lack of will to use it in those who have abundance. I lately passed through a lumber town of seven thousand inhabitants. Four or five millionaires lived there. One had put up an \$80,000 training school, another a memorial building costing \$160,000. This is the other extreme. But up to date the lumber regions have been shamefully neglected, and thousands of boys and girls are growing up to drift to our great cities and form the dangerous classes, fitted for it by their training. It is better to clear the water sheds than to buy filters, and the cheapest policeman of the city is the missionary in the waste places of our land.

OPEN-AIR SERVICES.

BY REV. E. H. BYINGTON OF BROOKLYN, N. Y.

REV. MR. BYINGTON: One thing that I have noticed in my open-air work more than anything else is the effect that it has on the church. Almost invariably when persons question me about open-air work they ask me, How many conversions did you have? They seem to measure the value of the work solely in that way. If I tell them we had an open-air service and no conversions, they are very apt to feel, even if they do not say so, that the work was a failure.

In the summer time when the church is supposed to go to sleep and very frequently lacks spiritual life, I have always found the result of open-air meetings has been an increase at the regular services and a growth in the spiritual life of the whole church. I had almost as large audiences at the indoor preaching services as in the winter. My best prayer meetings have always been during the summer, and I attribute it to the stimulus which comes from the outdoor meetings.

Just as soon as the church begins to put forth its effort in this direction it seems to grow warmer and more successful. My Christian Endeavor Society, started last winter, gained more this summer than during the preceding six months.

I believe in this service very largely as a church work. Of course, work carried on individually is a good thing, but there ought to be in addition to the regular church work of Sunday a church open-air service led by the pastor in the name of the church.

I had one rather curious experience this summer. I secured a vacant lot opposite the church which had a board fence in front of it. I thought it was an ideal place. It had a gate, and we took our organ inside of it,—a nice quiet place,—and my people came; but the men I wanted to reach would look in at the gate

and pass along without entering. I made up my mind to go out on the street ; there would be more noise and more trouble with the people, but the non-church-goers must be reached.

We went out of our lot, took the organ on the street ; I stood on the sidewalk with most of the audience on the roadway. Three or four times as many people came, and among them many who would not come inside a church or even inside a fenced lot. They were afraid of being cornered ; but as soon as we came out where they could run if they wanted to, or dodge if anybody approached them, they would stand and listen. There was another thing that surprised me ; that was that men who would not come into a church, men who would not speak to me, would come to the open-air services and listen to my preaching with apparent interest. It seemed as though they did not care anything about the church or the minister, but were willing to receive the message.

We had what is called a "baby" organ ; this is the best thing for all that kind of work. We did try a cornet, but it was not as satisfactory as this small organ. We used hymn-sheets.

As it began to get dark the men who were off at a little distance would draw closer, and when it was so dark that we could not well distinguish faces we had more men than at any other time. The evening is the best time for open-air services ; that is, if you want to reach the large class of men who are afraid or ashamed to be seen at a religious meeting.

REV. MR. BLISS : I would like to ask in the first place what process is necessary in order to secure the permission of the authorities to hold meetings on the streets.

REV. MR. BYINGTON : In Brooklyn all you have to do is to ask the mayor for a permit to speak on the street. My permit was given for the ward in which I live ; that was all that was necessary. At the beginning of the summer I went to headquarters of the Police Department, and said to them, "We are going to have open-air services at such and such a place during the entire summer ; will you detail a policeman ?" The policeman never had occasion to threaten or make an arrest in order to quiet any disturbance. We might have had trouble if it had not been for the presence of the police.

REV. MR. BLISS : How many would come into the church after the service ?

REV. MR. BYINGTON : Twenty to thirty strangers attracted by the open-air services, besides the regular audience.

REV. MR. MCKINNEY : Do you have conversions ?

REV. MR. BYINGTON : Not at the open-air service, which is a kind of entering wedge, but at the meeting following.

REV. MR. MCKINNEY : How many do you usually take with you to help in the outdoor services, ?

REV. MR. BYINGTON : I usually get one to lead the singing, one to play the organ, and two or three to take part in the speaking ; perhaps fifty or sixty of my own people come.

REV. MR. BOLLER : You simply hold the open-air services and request any who are interested to step aside that they may be talked with ; you would hold no after services if there were none interested ?

REV. MR. BYINGTON : I would always have some services following, in order to get a chance to see if any individual was touched.

REV. MR. TYNDALL : Would you invite anybody that would to come to your evening services that followed ?

REV. MR. BYINGTON : Yes, I always do ; but I do not make that the main thing. I do not wish to give them that impression. My object is not to get men inside the church ; the main object is to get them to become Christians. I lay great emphasis on that, but always give an invitation to come to the services.

REV. MR. TYNDALL : The people who come are rather of the respectable class or of the other sort ?

REV. MR. BYINGTON : A good many of the street-corner men come, also mechanics whose wives and children come to the church services, but who will not come themselves. The families will come the whole year, and the men will come in the summer to the open-air services.

REV. MR. BLISS : Do you speak impromptu ?

REV. MR. BYINGTON : My general plan is to prepare very carefully and try to have some reserve material as circumstances require. The audiences vary. I very seldom speak more than fifteen minutes.

REV. MR. BOLLER : Do you limit the service to an hour ?

REV. MR. BYINGTON : To three quarters, because it is followed immediately by the regular church service.

REV. MR. BLISS : Do you have seats for the singers ?

REV. MR. BYINGTON : No.

REV. MR. MCKINNEY : How many speakers ?

REV. MR. BYINGTON : Three or four speakers, about ten minutes each.

REV. MR. TYNDALL : Did you ever try to get the ladies to speak at your meetings ?

REV. MR. BYINGTON : I have not found the right ones to do it, but I am going to.

REV. MR. TYNDALL : We have tried that in the last year a great deal. I always have a lady speak after a gentleman has spoken : they usually speak better than the men. We never have the policemen, as a matter of principle ; we do not want the people to think we have anybody to keep them straight. Once in a while we have a little disturbance, but whenever a woman speaks, if she is sensible, there is wonderful attention on the part of the whole audience, especially the men—and most of those who come are men ; and we have been greatly impressed by our success.

REV. MR. BYINGTON : What women do you get ?

REV. MR. TYNDALL : To begin with we had our missionary women who are educated and can speak fluently and with good success, and after six months, observing the young ladies who are workers, more or less, in the church, I select those I think will speak right to the point, briefly and modestly, and during the singing, perhaps, I ask some young lady who I know will do it nicely if she will not speak for a minute or two, and usually they will occupy three or four minutes, and it has often a great effect on the men.

REV. MR. BYINGTON : How many speakers do you generally have ?

REV. MR. TYNDALL : We perhaps do not have as good speakers as you have, so we usually select about five or six, not over, who speak about five minutes.

REV. MR. BLISS : Do you have the same speakers Sunday after Sunday ?

REV. MR. TYNDALL : Yes, generally ; that is, we know we can rely upon certain ones to speak with good judgment and not make a balk of it.

REV. MR. BLISS : I would like to ask Mr. Byington if there

is any objection made by your church people to the holding of open-air services ?

REV. MR. BYINGTON : Well, there are some that do not like it ; some object, but they do not oppose. The first year the objection was so strong I held the meeting at a considerable distance from the church, in connection with another minister. We did not call it particularly a church meeting, because I did not care to create strong opposition. The people were so satisfied with it that the second year they allowed me to have it right by the church,—in connection with the church. I presume there is always, almost always, opposition and objection.

REV. MR. BOLLER : What time in the year do you hold them ?

REV. MR. BYINGTON : Not the entire year ; I hold them only during the summer, two months—July and August.

REV. MR. TYNDALL : Have you ever tried to hold them at any other time ?

REV. MR. BYINGTON : No, but I believe in it. It is partly a matter of physical endurance. I have a very hard day Sunday, and a pretty hard week, and I find I cannot take the extra services on Sundays. Suppose you tell us something of your own experiences, Mr. Tyndall.

REV. MR. TYNDALL : Well, my predecessor began these outdoor meetings two or three years before I became connected with the church. I merely continued them. We have a different class of people from what you have—we are near the Bowery ; we hold them nearly all winter. There are not six Sundays out of the year we do not hold them, and I have been there at meetings when I would need to button up my overcoat to keep warm, and still we would have between one hundred and one hundred and fifty people in the street there,—it is surprising how many,—a very large proportion of them of the better element, better than we could usually get into the church.

REV. MR. BLISS : What is the general element ?

REV. MR. TYNDALL : We get as nice a class of men as could be had, a class of young fellows who usually do not care about going to church ; they are out of the lodging-houses—very intelligent, bright fellows, and they are attracted by the singing. We have about fifteen workers, and quite as many young ladies come. We plant our organ near the Bowery on Broome Street

where there is an interminable racket and great crowds, just half a block away from the Bowery, and in five minutes we have as many as can hear us ; and it is so hot there sometimes in the summer we have to cross to the other side of the street, and the crowd will follow.

REV. MR. BLISS : What time do you hold these meetings ?

REV. MR. TYNDALL : Regularly at half-past four. There is a hotel opposite, and the guests in that hotel raise their windows and stick their heads out to listen, and some of the guests there have even thrown down bouquets to the ladies who have taken part in the meetings.

REV. MR. BLISS : How long are they held ?

REV. MR. TYNDALL : Usually we hold them an hour, not longer.

REV. MR. MCKINNEY : What time in the year ?

REV. MR. TYNDALL : All the time. We have on the notices of the church services the outdoor meetings at such an hour, and that is just as permanent a notice as the morning services in the church.

We found that when the meeting was held directly in front of the church so many boys and girls were attracted by the singing that the meeting was not so successful in the afternoon as it was when it was held farther away from the church. It is not the best advertisement for an outdoor meeting to have too many boys and girls around ; it gives men and women an impression that it is a children's meeting, a children's affair, and we want to reach the children through other agencies rather than through this outdoor meeting. We are after the men and women ; so we discontinued for at least half of the year the meetings just before our evening services, saving our strength for the evening services. We have our meeting conducted by the Yokefellow men. That is one method of putting the young people to work which I hope Mr. Bliss will explain to us later. Immediately after the Sunday-school the president of the Yokefellow men gets his forces together and with the organ starts for the outdoor meeting, another party going to the cottage meeting. While they are gone the ladies are preparing a nice little tea in the parlors, and, when the meeting is finished, if our men find any one specially affected by the meeting they bring him along to the tea ; and there is hardly a Sunday when there are not one or

two young men at the table with us ; there will be about twenty of us having a little tea and a general religious conversation and a pleasant social time. It is a real old-fashioned love-feast, and after that is over we gather in a circle and have singing and have prayers for those who desire to be prayed for in the outdoor meeting, those who desire to come along with us, and especially in the evening- We could not conduct our outdoor meeting successfully unless we had something like that to hold the people in a body.

REV. MR. BYINGTON : How much do you have to do with the outdoor services ?

REV. MR. TYNDALL : Very little. I cannot do much, having two or three services; once or more a month I go out there to the meetings—but they are conducted just as well without as with me.

REV. MR. BYINGTON : Do you pay a regular assistant to supervise it ?

REV. MR. TYNDALL : No. The president of the Yokefellow Band is assisted by the Christian Endeavor Society, who have charge of the outdoor meetings. Of course, whenever I do go there they immediately turn it over to me.

REV. MR. BLISS : How old a man is the president ?

REV. MR. TYNDALL : He is one of the elders, about 35.

REV. MR. BLISS : A man of education ?

REV. MR. TYNDALL : He is a bright young fellow, a business man, who can talk a great deal better than most preachers to such people.

REV. MR. BYINGTON : Do you train the young people ?

REV. MR. TYNDALL : All the training they have is what they get at the meetings. I have been surprised at the way our young people have developed in the outdoor meetings. Six or eight months ago at one of the meetings I asked a young lady while we were singing, "Will you speak just a minute or two after the singing of the hymn?" She said, "No." I did not say anything further then, for I saw she was trembling; after the singing I said, "Speak for us," and she did remarkably well for a minute or two. About six months after, I went to a meeting and was surprised to hear her speak so well ; and if I had been in the meeting, an unconverted man, I am sure I could not have helped being influenced by what she said. She spoke very

modestly but with good sense, and I was struck then with the way young people are developing in these meetings.

REV. MR. BOLLER: How successful have you found this method in reaching the drummers in the hotels—the transient population?

REV. MR. BYINGTON: I have had no experience in that line. My efforts have been round about the tenement-house districts. I have no means of judging, but Mr. Tyndall may have had some experience in that line.

REV. MR. TYNDALL: I could not say especially. I have no doubt that such meetings conducted with good sense and dignity would be successful; often they are conducted without dignity, but if carried on in a good respectable manner I believe drummers would be as much interested as anybody.

(To Rev. Mr. Byington :) Did you ever open a meeting with prayer in the street?

REV. MR. BYINGTON: I always have prayer. The general plan is to sing two or three hymns and then have prayer which is an ordinary invocation, then singing again and then speaking, with sometimes the reading of some parable or story from the Old or the New Testament. Do you?

REV. MR. TYNDALL: Our element is very different from that in most places where meetings are held. When I went there three or four years ago I began by praying, but some one threw a boot at me, and having no policemen I came to the conclusion it was best to pray before we started. We always have prayer now before we go—praying for a few minutes before going to the meeting, and striking right out when we get there.

REV. MR. BLISS: Do you start with singing?

REV. MR. TYNDALL: We sing three, four, or five lively pieces.

REV. MR. BLISS: Do you take the organ?

REV. MR. TYNDALL: We take the organ, and begin the singing when we have a sufficient number there, and that is usually in about five minutes. I have frequently counted them and there are between one hundred and one hundred and fifty. When we get one hundred people standing around we begin to speak. We find it a detriment to have the speaking too long. When this is the case, unless one is very interesting, three or four will go away and make remarks; but singing is always attractive. I am interested to know what Dr. Taylor is going to say.

REV. GRAHAM TAYLOR, D.D., of Chicago then spoke as follows:

I thought I would speak on the open-air work as indispensable in the fulfilment of the church's mission to the community, and next as entirely practicable anywhere, and thirdly as highly advantageous both to the church and the community. All three of these points will be illustrated by incidents in my own experience at Hartford.

One Monday morning I was going along the main street of the city when I was hailed from the driver's seat of a coal-cart; the man was moving slowly with his load. Said he, "Was you the man at the open-air meeting yesterday?" Said I, "Yes. Were you there?" "Yes, I was," he said; and said he, "It is a mighty good thing to bring religion outdoors."

Now to a large part of the community religion is an indoor thing, a hot-house plant, not for outdoors, not associated with outdoor things or life, or with streets or trades or stores, or with what we know, what most men know, as life. In the first place, brethren, I think that open-air work is indispensable to the fulfilment of the church's mission to the community. There is a certain percentage of every population that cannot be gotten into the churches in the ordinary way, who are beyond the reach of ordinary agencies of church work. They are among those to whom we are sent with the gospel. If they will not come to us for it, the only way for them to get it is for us to go to them with it. The great commission, "Go ye," makes open-air work indispensable. I believe that the gospel is for all people living within reach of us, and that we do not fulfil our mission unless we take it to those who will not come to us for it. I need not enlarge upon how necessary this has been in the work of the church in the past ages. How much foothold would the gospel have had at first if it had not been taken outside of the synagogues? And at many other periods of the church it has been the going out with the gospel that has gotten the people in. We all know that there is no need of enlarging upon this subject. Those who deny that it is indispensable seem to have forgotten what the gospel is for, and for what the church exists in the community. Now I would like to speak upon the practicability of open-air work.

I believe it is practicable in the country town; I think it is very necessary there too, and in the suburbs of the city as well as in the city centres. In a little town in Connecticut the

churches combine every summer to hold open-air services on the village green. During my outing in a little place one or two years—

REV. MR. BYINGTON : What town ?

REV. DR. TAYLOR : The town of Burnham's Centre. I suppose there were three hundred people at the evening services—probably as many again as would be found in the churches.

REV. MR. BLISS : Were there no evening services in the churches ?

REV. DR. TAYLOR : No, they combined their evening services, Congregational and Methodist. The farmer-boys came in from all about and listened attentively and in perfect order ; all the church people too were there, and we had delightful services.

In the city of St. Louis Rev. Allen Hastings, who has a church in the suburbs, took me a few weeks ago to a little neighborhood meeting, from which neighborhood scarcely any one came to his church or any other church before the opening of the open-air services. They held them in the front dooryard of a house, under a great tree, where chairs were placed in a circle, and gathering in all who would come in side the gate ; many stood outside the gate, and the windows of all the street—they were somewhat scattered—were thrown open and the people listening, although many were Roman Catholics.

I believe the problem of reaching the suburb and the country town can largely be solved by this very simple agency, if once we believe that Christianity can stand it to be outdoors for half an hour.

It is practicable for a church in the more thickly settled sections of the city ; and the evening services of the Fourth Church at Hartford, Conn., have been largely built up by their open-air forerunner as it were. The church is fortunately right out on the street, with no gates, and with a porch that is reached by only four steps from the sidewalk. There is a little court on each side of the broad porch, and it was my custom to stand out on the porch for half an hour before the services and begin singing. It was a main thoroughfare, and men would stop with their wives and children as they passed by and listen. I had one or two young men of the church outside on the sidewalk in order to prevent a blockade of the street, and they would politely request

the people to step into the porchway, which was back a little. We gathered all the way from twenty to one hundred people in this way. The service was very colloquial, informal. I would stop at some point of the service and say, "One reason we have come out on the porch is to get you to come inside; we have come out to get you in. The room is bright, the service is informal, and the preaching is plain and straight, and the singing is worth joining in. The back seats are free, are vacant, right by the door—right here—and you need not be afraid anybody will stop you." I would have friends scattered through the crowd, who would say, "Come in, brother," touching a man on the shoulder; and I would have people stationed half a block on one side of the church and half a block on the other who would scatter dodgers. That would work very well. It is practicable also as a union movement and a very strong *vis inertiae* and latent aggressive power. After our services were started in the city a number of ministers combined to provide money needed and the speakers required to conduct these services successfully. We appointed a student to be secretary of the committee which was chosen. He was to manage the campaign, or rather was executive of the managing committee who provided the speakers. We furnished an instrumental accompaniment for the music. We had four members of the city band—a cornet, a trombone, and a couple of other instruments. They would begin playing "Nearer, my God, to Thee"—without singing—and a crowd would gather at once. We put them at strategic points where the currents met or where there was a thoroughfare, and the windows would go up even at those points where there were better-to-do people living, heads would appear and the music would be enjoyed.

We had slips printed and asked the people to join in the singing of familiar gospel hymns; after a few minutes we would read three or four verses of a parable or story out of the Old or the New Testament, another hymn, and perhaps a brief prayer, then we would ask the people to join in the Lord's Prayer—and I was astonished at such a general participation in this prayer, even among the Roman Catholics; and we would have at least two speakers, but found it better not to have many—it takes a very good speaker to make anything of a point in five minutes, and we found when we had too many the impression

was not unified enough to effect anything, and consequently we tried to have two or three speakers only. If the addresses were over ten minutes long they generally wearied the audience, unless the speakers were specially good men ; but if a speaker was interesting they would show it by gathering closer to the stand. I once saw a man take out his pencil and draw a whole crowd of men who stood twenty-five feet away right up to his stand, saying, "What is that?" "A pencil," some one said. He broke the point. "What is it good for?" he asked. "Nothing," said somebody. "That is what you are without a point." He sharpened it. "What is that good for?" "To make it write." "That is what God has done for you by suffering and affliction." And he went on that way, appealing to the eye as well as to the ear. And I am sure we must not treat men as all ear and not anything of eye ; they are more eye than ear.

We always closed the meetings with invitations to the evening services, and pointed out churches in the neighborhood—"There is that church, that is open ; there is that church, that is open, and you will be met at the door and shown a seat if you go in ; and we are here in behalf of the Christian people of the city to invite you to share everything that is ours." We would have an express wagon there with rough seats on it to convey the musicians with the singers to another point for a meeting fifteen minutes after this one closed. The second meeting we had was on the base-ball grounds, which were not occupied on Sunday ; we held the meetings in the grand stand, and have frequently had five or six or seven hundred people—more than you will find in half the churches in the city of Hartford Sunday evening. That was held at five o'clock.

REV. MR. BLISS : What time was the first held ?

REV. DR. TAYLOR : About half-past three, in a little private park, over a tunnel, owned by the railway company. The base-ball stand was very long, drawn out, very shallow, very disadvantageous to speak from. The speakers would walk up and down the aisleway, and we had our men stationed at different points around the stand, and generally there was no disturbance. It was emphatically a Roman Catholic neighborhood, and we always tried to enlist the sympathies and put some responsibility on the leader of the gang—and if you get the leader of a gang of young fellows to help you, he is better than a policeman or

a whole police force. We had no disturbance at all, and so long as the weather continued warm enough to make it safe to sit outdoors the audiences were very large.

After this meeting we went down to the third meeting, carrying our musicians with us to a rougher part of the city. There we always had five, frequently six, hundred people, mostly men. As the evening darkened more men gathered who were afraid to be seen at such a place in broad daylight; people whose faith was alien to ours, who would be afraid to be seen in a daylight meeting, these would gather closer and would come to the meeting in the dusk. We had lights there for the musicians to read their music by, and the people would crowd up to see the hymn-slips.

We had men scattered about in the audience too, just before the opening of the evening services, near my own church and two other churches also; and the speakers who had charge of the meeting would appeal earnestly to people to come to the service in that or any other church near by, and would always appeal to those who desired conversation with Christian men to linger after the meeting and have a little talk with them, and they would try to win them over toward the church; the men scattered through the audience would watch for anybody listening attentively and would ask such to stay and talk with the speaker who interested them most.

These meetings cost, principally for the music, about two hundred and fifty dollars for the season, and reached, I suppose, about twice as many people as all the expensive services maintained within the church doors Sunday evening.

REV. MR. BOLLER: What time in the season did you begin your services?

REV. DR. TAYLOR: When it was warm enough and dry enough to continue them, and held them as late as it was safe to stand out of doors and safe for people to speak. There is a physiological trouble there among the people: they are used up at once speaking in a cold atmosphere; it is very trying on the throat, even if a man has strong vocal organs.

REV. MR. TYNDALL: Did you have any difficulty with the authorities hindering your work?

REV. DR. TAYLOR: No. I do not believe there would be any difficulty if courtesy is observed in the initiative, in asking

permission of the police and their advice as to where it is best to hold them without loss or inconvenience to the public. I always made myself solid with the police—I believe in that. I would say to Mr. Brennan, “We are going to hold a service at such a time and would like to ask your advice as to where it should be; don’t detail us a special officer, but let the officer on the beat come round a little more frequently.” We had the same sort of experience that Mr. Byington did. Several policemen came there, and they would all edge up. Our attendance was fully one half composed of Roman Catholic men, and ever so many would stop me afterwards and say it was a good thing. One time I got off the stand, as I frequently did, and went among the people working my way through the audience, and as a speaker said something good I addressed a man saying, “That is a good point,” touching him on the shoulder. He said, “Yes,” and I asked where he attended service, and he said, “I am a Roman Catholic, but I want to say I thank you men for taking this trouble and bringing these meetings out of doors.”

In one instance I knew of a dying woman near by whose last words were an expression of gratitude for the sweet strains of music that floated in through the open window.

The management of the open-air work needs to be business-like, firm, and unified.

REV. MR. BLISS : Who paid this young man, the secretary?

REV. DR. TAYLOR : My church. We had a student helper every Sunday and put the work in his hands.

The use of the gospel wagon I believe is one of the most effective ways of conducting open-air services. During the Christian Workers’ Convention held in Hartford they used one something like a police patrol-wagon, only somewhat more elaborate, with the fly-board let down to serve the purpose of a platform; there is a place for the organ and a place for the choir; it is a movable platform and choir-gallery in one. During the meetings of the convention we addressed thousands of people on the streets in an incredibly short space of time. After speaking perhaps on the green, we would go to the southern part of the city, then to the centre, and then to the northern section; and in two hours I suppose we would reach twenty-five hundred people with the gospel, and with perfect order.

REV. MR. BLISS : This was your wagon?

REV. DR. TAYLOR : Not ours. It was brought there as part of the Christian Workers' Convention, and I do not see why every city should not have one or more of these wagons as in Washington, where on the great plazas of the city the wagon reaches literally thousands of people. One minister of whom I heard publicly declared, "I draw the line at the gospel wagon." If the Master could go over the line that separated him from the people and get into a boat and preach, I think we can go on wheels. It is a simple, ordinary device of a business-like nature to reach the most people in the least time with the gospel of Christ.

REV. MR. TYNDALL : Is there a gospel-wagon in Chicago ?

REV. DR. TAYLOR : Yes. Nat Davis, one of the most effective workers in the country, has one ; he lives in it, cooks in it, has a bunk in it like a sleeping-car bunk and sleeps in it. He goes from place to place and is a very effective man. He was formerly a shoemaker in Canada. This gospel wagon cost perhaps five hundred dollars. They need not cost that much. You could hire an express wagon and go around with it ; it serves the purposes of a platform and choir-gallery.

Our Yokefellow's Band is made up almost exclusively of reforming men—men reforming from drink and a criminal life. They were absolutely indispensable to us in this work. They mixed in the crowd, handling the rough element, leading men of their own kind to see the effectiveness of the gospel, and we would very often call for these men to testify, and one would get up who had been known all over town as a police rounder, at the police stations, and even the state prison, and would say, "Boys, I only have to be here to show that something has taken hold of me ; to show that I am not what I was once, and you know it." It was surprising to see how many of the really bad people, husbands with church-going wives who never went inside a church, would come and listen earnestly to what was said, at these meetings.

We had the wagon half a mile from the church with an immense throng around it, outside the Germania Hall. At the close of the service one night I said, "Men, we are going to have service over at that church ; I want you to come along." I told the driver to drive slowly across to the church, very slowly, and as we went I kept talking and drew the men right up to the

church door. I told our men to mingle with the crowd as soon as the wagon stopped and to have the doors of the church wide open and the rear seats empty, and I suppose they got in a hundred men. Of course singing was going on inside the church right away, and the centre aisle showed the minister—he was standing up there. I told them there would be a plain talk and congregational singing and free-seats ; that it was as free as it was out of doors.

I have met with very little rebuff and no trouble at all, although I have had a great deal of personal contact with strangers, growing out of the open-air work. I believe in the sidewalk work. I believe in standing out in front of a church. We had two ministers in our church, one in the pulpit and the other in the vestibule, and very frequently I would step out, long after the service began, and get strangers in. One time the subject was "Fire in the Bosom"—my assistant preached on the subject. A man came by and said to me, "What are you going to speak about in there?"—addressed me himself, a man handsomely dressed. I said, "We are going to talk about licentiousness." "Are you?" said he. "Yes, we are," I replied. "I wish you would come in." "What do you know about that?" said he ; and I said to him, "Come in and find out." Said he, "I have lost fifty thousand dollars by that means." "Then," said I, "you had better come in." He said, "I am going down street to the post-office"—and I thought my bird had flown—"but," said he, "I am coming back and will come in." "I will wait for you right at this door," said I. He came back, and as my assistant pounded away in language a little more forcible than elegant, the man would say to me, "That is plain talk ; that is right," and would nod his assent as any point was made that particularly struck him. I became personally acquainted with that man and obtained an influence over him such as I never should have obtained if I had not accosted him on the sidewalk.

A large part of our evening audience, our regular audience, was drawn by these means, and fully one half of the audience was made up of men. We felt our way ; we had no experience, but simply did what seemed to be the right thing and at the right time and place.

Afterwards a meeting was held in the worst ward in the city by the Open Hearth Mission, among the very degraded and dis-

solute portion of the population, and three, four, or five hundred people would gather right in front of the mission and listen intently for the whole time.

AN AUDITOR : You had to get permission from the authorities?

REV. DR. TAYLOR : I said so at the beginning. I always went to the police headquarters and made arrangements.

AN AUDITOR : For the wagon?

REV. DR. TAYLOR : For the wagon too. We had some trouble in this city, but I think it could have been obviated with a little preliminary conference with the present commissioner, or, if he was disagreeable about it in any way, at headquarters.

REV. MR. BLISS : You would first go to the precinct?

REV. DR. TAYLOR : Yes, I think I should, unless there was some reason why I should not. But Chief McClaughry in the city of Chicago was a Scotch Presbyterian and had a lot of Scotch granite in him, and would stand right up to his convictions.

REV. MR. BYINGTON : What would you do if your church officially or unofficially objected to open-air meetings ; would you give it up?

REV. DR. TAYLOR : I am the pastor, not of a subscription-list, but of the community, and I would hold services ; but I would keep off their territory if they did not want me on it. I would go elsewhere. I would do it courteously, but to be circumscribed from preaching that way, I would not stand it. Some churches would perhaps say my space was more desirable than my presence ; and if so, I should go where my presence was more desirable than my space.

REV. MR. BLISS : Even if they did not disapprove of open-air services, did you find any had serious objections to the character of the crowd you brought into your church?

REV. DR. TAYLOR : No, not in that church at Hartford ; it was the most absolute democracy I ever saw on the face of the earth : every one had a right there.

REV. MR. BYINGTON : If the church said, We do not want to have this thing in connection with our church here, would you go off and hold meetings somewhere else?

REV. DR. TAYLOR : I think I should. I should labor with the brethren first—not belabor them—but should talk with

them seriously first, and try to show them it was an advantage to the church. It is so demonstrable that they would soon see it.

I have forgotten my peroration, but I meant to say that the open-air service stirred up the spiritual life of the church ; it kindled the altar-fire ; it kept the church in sight of the purpose of its existence, at least, which in too many cases is lost sight of ; and that it is a feature of evangelistic services held in the church, without intermission summer and winter, addressed directly to the people, assuming that the gospel is news, if not new ; and it should be followed by an after-meeting, in which those affected may seek the help of Christian men in trying to begin a new life.

I am ready to answer any questions. I do not think I have anything else to say.

REV. MR. BOLLER : Would you think of conducting this kind of work in the suburbs ?

REV. DR. TAYLOR : I think they need it quite as much.

REV. MR. MCKINNEY : What would you think of it for a small town of three or four thousand ?

REV. DR. TAYLOR : In going through a great many towns in the West this summer, I have been very much impressed with the fact that a considerable proportion of the population are not reached by the church, and I really believe that if a rightly-managed and ably-manned mission were held in a place favorably situated, upon the plan of our meeting, the unreached portion of the population could be reached with the gospel.

REV. MR. MCKINNEY : You would not discriminate against localities where Roman Catholics are in a majority ?

REV. DR. TAYLOR : I would not, if I had sufficient influence over the meeting to prevent the preachers pitching into the pope ; there is enough in common to speak about without deriding or abusing things which are sacred to others ; and when we talk of the great essentials of the Christian religion, we can appeal equally to the Catholic as to the Protestant as having taken to himself those fundamental tenets of the common faith.

REV. MR. BLISS : I would like to ask whether when going into a locality you would communicate with the ministers and priests in that locality.

REV. DR. TAYLOR : I think I should. It would depend on

the kind of man the priest was. Sometimes he would come out before you had a chance to demonstrate the harmlessness of it to him and his constituency and would prevent you ; but if you tried it and showed it made for righteousness and peace, he would not interfere. They never interfered with us. I never asked their permission, but did not hesitate to talk with them after the thing had gotten on its feet.

REV. MR. TAYLOR of Steward : Have you known of conversions ?

REV. DR. TAYLOR : We have had conversions follow. We have brought people within the reach of the gospel which has afterwards effected their conversion ; we have not had men rise up then and there and say they were happy in the Lord, but have drawn ever so many non-church-going families into the church, and many have become members of the church. This process arrested their attention first. As church people they are often more efficient than many of the other kind.

REV. MR. MCKINNEY : You let them go to any church they wish ?

REV. DR. TAYLOR : Yes ; and more than that, I take them over to any church they have a preference for. If I did not they would frequently be lost. I say to them, "To what church would you prefer to go—the Baptist or the Congregational or which?" And if they once attended a funeral at the Baptist church, and felt that they kind of belonged to that church, I would take them over. If they were immigrants, belonging to families of the established church in the old country, I would take them to that church ; but they usually take the church home of the man who struck their heart, if he is any kind of a man. But it is the following-up agencies that are the weak points. We used to distribute cards asking the name, address, church preference, and so forth, and these we scattered all through the audience ; we gave them to the people at the gateways or at certain points, and they were asked to fill them out and bring them to the platform.

REV. MR. BYINGTON : You would keep track of them until you got them spiritually cared for ?

REV. DR. TAYLOR : Yes, if possible ; but it requires a large working force. I should not drive the children away, but should try to interest them. I know what Mr. Tyndall says is true : if the

audience is largely made up of children it will not attract the grown people much. But the children are the forerunners; they bring their parents afterwards. I use a little bit of common-sense, and if I see a group of children I gather them close to the platform and then station in a particularly noisy centre some grown person, a woman or a good Christian man or Christian boy, and then if they begin to talk I say, "Boys, one at a time." I would endeavor to interest the children; and I notice that what is addressed to the children is of as great an interest to the older people. Of course there is always a turbulent element you have to suppress.

REV. MR. TYNDALL: We never drive the children away, but the element around my church is four fifths Roman Catholic and we have to go where the children are not likely to come in great crowds. We want to get the older people as well as to attract the boys and girls.

REV. DR. TAYLOR: It is surprising how few people are capable of giving a live, pointed, inspiring open-air talk, and our theological seminaries, I am sorry to say, will not send many of the students out.

REV. MR. TYNDALL: We find the young fellows who work with us are better than the students that come from the seminaries to help us. There is not one out of ten of them who can do as well as an untrained young fellow after he has attended the meetings a few weeks. We had some college students this summer who did an interesting work of their own kind. They would go into the tenement-house districts and sing hymns, and the windows would open and then they would speak, and the people would put their heads out; and there would perhaps be a dozen or more around them. They did that without any suggestion, and it was a very valuable work last summer. Some people would throw them down pennies, thinking they were singing for the pay.

REV. DR. TAYLOR: It is very encouraging to see how those who do not at first appear to be adapted to open-air work improve with open-air experience. I wish to say one other word.

I believe that open-air work can be made a public nuisance if it is not properly conducted; and I do not wonder there is police interference. I think where it is sectarian and denominational or divisive of the community, getting neighbors by the

ears and founding bitter sectarian strife, the street would better be cleared; but if the common faith is the platform, and great care is shown to respect the opinions of those from whom we differ, I believe the work can be carried on almost anywhere.

REV. MR. BLISS: You have had no complaints of the band from the neighbors?

REV. DR. TAYLOR: No; it was the best music we could get in the city. It was really a sacred concert. By the way, I wish to make another point. Where the parks are sacredly reserved for the use of all the people, I think it is unfair for us to demand any part of a park for open-air services, if we are not willing to have them granted for labor unions and other purposes. We therefore kept off the parks in Hartford, because we believed the parks were sacred, and there might be among the people many who did not want the disturbance of the meeting. I must say I think there is something to be respected in the complaint of some elements of our population against the holding of such meetings in the public parks which belong equally to everybody.

REV. MR. BYINGTON: Would you hold them in empty lots?

REV. DR. TAYLOR: Empty lots or spaces. I think they are better usually. I do not encourage my people to come out to the meetings much. They have all they can do to take care of indoors.

REV. MR. BOLLER: Would you advise this kind of work as a counter attraction to an open theatre on Sunday?

REV. DR. TAYLOR: If it was really a counter attraction. But I should not want to be left outside with a few people and admit the weakness of myself and my gospel. If I could get people from the theatre, I would do it.

REV. MR. BOLLER: If you had the fine music of the band you would stand a good chance of doing it, would you not? Would you not advise the holding of services about the time the people were coming out?

REV. DR. TAYLOR: I would do the work on the same principle that I would go fishing when the fish were about—hold the service when the people were swarming.

The churches are rebuked, it seems to me, by the success of some of these itinerant fakirs about Madison Street and such places. Why, there were some Indian doctors who spread a tent

on a vacant lot who had actually larger audiences than the churches because they had a little music ; and though they spoke of things we would not and catered to a taste we could not cater to, I believe the gospel and the gospel services can be made as attractive, and I believe it is dreadful to let the world—I do not mean the world, but the devil's people—outwit us. I believe in the world, but not in the devil. But we certainly can do what these fakir people can do in the streets of Chicago. I would like you to take the Madison Street grip-car on Sunday evening, or almost any evening, and see the crowd listening intently to somebody who has something to sell. It is pathetic that we with all the glories of the gospel, with the kindergarten methods of teaching the Word, and with the music are not as successful in interesting a crowd. I think if we do not use these opportunities with more effectiveness to bring people within the reach of the church to Jesus Christ, and reach them with the gospel in the language they were born to, then it seems to me that it is an arraignment of our intelligence and our reasonableness.

REV. MR. BYINGTON : I should like to ask Mr. Tyndall if he ever tried illustrated sermons at open-air services.

REV. MR. TYNDALL : As far as I tried them they worked well. Two or three years ago I had a platform in front of the church, and had two thousand tickets printed saying there would be a "gospel balloon ascension" at such a place. I had four or five months before given an object sermon on that subject inside the church. We had a large crowd of people there. I had some balloons there, and one I used to fill with carbonic gas, which would go down—there would be a place below us—and I used that to represent the down-grade movement, the unconverted person from his infancy ; and I had another filled with hydrogen to illustrate the upward ascent of the Christian from the time he truly begins a Christian life and has a tendency to move up ; and I had that balloon fastened down with a string and under a handkerchief ; then I took off the handkerchief and showed a beer-bottle or beer-mug holding the balloon down, and at the proper time I cut the thread and the balloon went up and the crowd watched it. But my chief object then was to reach the men who were drunkards, to get them to cut loose from the habits that were holding them down, spoiling their lives, injuring their families. The attention was very marked and we had a large number.

That was the only time I announced that we would have such a thing in the street. I have sometimes taken out objects like that, and they have always resulted in the way the Doctor has explained, in attracting the attention of the people, instructing them. Of course we had to use good sense in order not to do anything ridiculous. You can see how anything like that could be made perfectly ridiculous instead of beneficial. It would be no use for us to get a handkerchief and go into the sleight-of-hand business as the fakirs do ; the crowd would ridicule any one who tried that.

REV. DR. TAYLOR : Don't you think the open-air work is made hard by the better part of the church standing aloof ? The socialistic meetings and the labor meetings held out of doors have far better men than the open-air services for Christianity. Don't you think they could be made ever so much more effective if competent people would take part in them ?

REV. MR. TYNDALL : No doubt. We make it a principle in our open-air meetings never to ask a person to speak out of compliment and have the crowd laugh at him and ridicule the whole meeting ; but if you have good sensible intellectual people speaking to a crowd of people, probably three quarters Roman Catholic, it is all right. We have conversions right along among the Roman Catholics.

REV. DR. TAYLOR : Even if they do not come to your church they make better men.

REV. MR. TYNDALL : Yes. We are surprised often. A young man came to see me at my study recently who said he was converted. We had lost sight of him and knew nothing about him. He has been attending another church. He told me he was converted a year ago, and it began at an outdoor meeting.

REV. MR. MCKINNEY : In regard to keeping the speakers from pitching into the Romanists. We had a meeting broken up by persons who had broken away from the Roman Catholic Church.

REV. DR. TAYLOR : Will anybody tell me of any good that ever came from pitching into the Catholics or any other people ?

REV. MR. BYINGTON : The same thing applies to pitching into the saloon-keepers or anybody else. If everything is said with sympathy and tenderness, these men are ready to listen.

REV. DR. TAYLOR : You do not mean by that that the temper-

ance plank of the gospel should be shorn of a particle of its power?

REV. MR. BYINGTON: No; I am objecting to calling saloon-keepers devils, etc. I believe in speaking for temperance with all our power.

REV. DR. TAYLOR: I wish to make one suggestion: that influence be exerted as far as possible to bring this subject to the notice of the professors of theological seminaries, that certain of the men who train for the ministry should be brought into touch with it by visitation.

REV. MR. BYINGTON: The session is closed.

HOW TO REACH NON-CHURCH-GOING WORKINGMEN.

BY REV. WILLIAM S. RAINSFORD, D.D., RECTOR OF ST.
GEORGE'S CHURCH, NEW YORK CITY.

ORGANIC Christianity is having a hard time of it, and its troubles are not likely to decrease in the days that are to come. The outward forms and bodies in which the living Spirit moves and works are being put by that indwelling life to searching tests. Old bottles are everywhere bursting under the energy of the new wine. As sign and evidence of this fact I take this congress. And first of all I would remind you that life, in the conditions under which we hold it, is necessarily connected with a body. It needs to be expressed by a body, and therefore *expression* necessarily includes *limitation* as well.

Let me amplify for a moment. However life may express itself under other conditions than those which we know, in this world of ours and under these worldly circumstances it can only express itself under some form or other, and that form limits it, changes with its change, and in its change often seems to die. This is the root meaning of the church of Christ. This is what you imply when you propound to me the question, "How shall the churches reach the working people?"

These people must be reached, if they are to be reached at all, by some form of organic Christianity. Waves of sympathy and sentiment are not sufficient for them. Christianity must be stated to them in permanent, visible, and unmistakable shape,—must be revealed to them in a living body. This is the mission of the church.

Now what is the state of the churches to-day? They are like the knights of old, cumbered with their armor, very often neither able to fight nor yet to run away; loaded down with unused and antiquated machinery, using up all their strength in

supporting their own superabundant weight. I need not enter into the reasons why the churches are losing touch with the multitudes of working people. I shall have to beg the question and content myself with the statement that they are so losing. I think it is beyond dispute. I think it beyond question that an increasingly large number of the men in this land are passing out of touch with all Christian organizations. And yet I do not for a moment believe that the Spirit of God is less felt and owned in our times than in the times preceding ours. Never were there so many men filled with his life, never so many seeking to follow and testify to the truth, never a time in which it could be truly said of so large a number that in a very real sense they were followers of Him who wrote up his own motto for us: "For this cause was I born, and for this cause came I into the world, to bear witness to the truth."

I do not think that there is inherently in the spirit of the time anything especially adverse to the spirit of Jesus. Those that stand aloof, criticising or condemning our organic Christianity, do not more commonly do so in a spirit of conceit or of pure opposition than their predecessors. On the contrary, on all hands we see the beginnings of a spirit of reverence for, and obedience to, the truth. Multitudes of men outside the Christian organization sacrifice life itself in pursuit of truth. The anchorites of to-day are men of science, and, unknown to fame and enduring patiently deprivation of comfort and sometimes positive want, thousands of unknown students are sacrificing all that men generally hold dear in order that they may be able to add some small grains of truth to the growing heaps of man's discovery. But the pity of it is, to those multitudes of earnest souls outside the church, the church herself does not seem to be valiant for the truth upon the earth. I read a clever writer's picture of a great ecclesiastic, some three hundred years old. It runs thus: "He was cruel, avaricious, utterly without principle or morals, and a liar, but he was very religious." And this cursed tradition lingers round us still. And now that, with excessively clear scrutiny, men look into the church and search her through and through, they will not reverence in her what they combat and deny in themselves. Thus generally I seek to state the first great principle of our work. It seems to me the church needs to go to the time, believing in the time more than

she does, believing in the diverse operations of the same Spirit which has never left himself without witness among men, and so earnestly seeking, as of old, to make men hear, in their *own tongues*, the wonderful works of God. She fails to make them hear because she reverses the apostolic example and tells them they are not listening to the word of God at all except they hear it in *her tongue* and accept it under her methods of expression. If, in short, she puts truth itself above and before the temporary form of expression, if she puts the root where it ought to be, first, and the life where it ought to be, first, and character where it always must be, first, then she will find that she has allies she knew not of outside her, and dead wood and traitors that she knew not of within her. And so our teaching will be more like wise doctors' medicine, suited to the times and to the case ; and we shall not depend, either, so much on medicine ; we shall build up a constitution that is in its nature divine, with good food and stimulating help and courageous hope. If we come to people who do not care a fig for our doctrines, they will still reverently bow before our deeds if these be Christlike. They will follow us if we follow the great Son of man ; not otherwise.

Now a word or two as to methods. Let me begin by saying that methods do not matter so much. I am constantly inundated with letters asking me how this church or that church is to be made to go. A man writes that his church has failed as a pew church and with a quartet choir ; do I think it will succeed as a free church and with a boy choir ? Such a letter makes it very plain that *he* will not make it succeed under any circumstances whatever. One man can pour life blood into one set of methods and another into another ; but what they all want is blood.

“ One ruddy drop of manly blood
The surging sea outweighs.

’Tis life whereof our veins are scant;
’Tis life, not death, for which we pant;
More life, and fuller, that we want.”

I care very little about the methods of a church. These will change with varying conditions, as ladies change their fashions. But the thing is to get hold of men, life on life, hand on hand—that sublime picture of the prophet, recurring again and again, when he stretched himself on the dead child, mouth to his mouth,

eyes to his eyes, the warm living body to the dead cold one, and the soul of the child came back to him again. But this is just what the churches have not done, and to a great extent are very far from doing yet to-day. And here Protestantism can and must learn much from Catholicism. Criticise the methods of that great church if you will; she stretches herself over her dead, she lives for her people; she dwells among them. Her clergy, her sisters, they are of the people, not of the classes. Here we must follow her. Here we have to work our way out of the hyperindividualism of Protestantism, and back to the larger, truer conception of a church, holding a trust for all mankind. We need in our cities holy men and women who, for certain years of their lives, will live in community and live for the people and among them. The ordinary Protestant idea of the church supported for those who like the preaching, and make music to suit themselves, is a club but not a church. It is a mockery to claim exemption from taxation for such religious organizations. I have no right to tax an infidel club for a Christian club, and that is all that the vast majority of our Protestant churches are. People seek them for society, and are excluded for social reasons. They are simply a band of well-to-do people met together for mutual edification. Well and good as far as it goes, but for God's sake do not call it the Christian church.

Then, again, we have to tend the lambs as we have never tended them yet. The children in our churches and outside the churches are not shepherded. Here is the woe of the great city. There are fifty thousand children in New York who are not even in the public schools, and there are scores of thousands of children that are in no proper sense being educated at all, not being taught to be citizens of whom the state will one day be proud. And if I am asked how we are going to reach the working people, I will follow the example of Victor Hugo, and say, "Educate their grandmothers." On this principle and from this lesson deduce the immediate duty, and so, for coming generations, let us not neglect the children as we have done in our own time. The present things we call Sunday-schools are absolutely inadequate to supply religious education for the children of the city, and I want you to understand that under the present conditions of the labor market it is absolutely impossible for even Christian parents, if they wish it, to teach their children much.

One doctor of first-rate ability tells me that, in New York, of six hundred children visited he found two hundred and forty of them deprived of their mother's nourishment before the time at which nature makes such deprivation possible, and in almost all these cases the cause was that the mothers had to go to work.

Here is the field for the church. These children, turned on the street or neglected, are the fruitful source from which flows a criminal population.

Then, again, the door of God's house has to be thrown wide and kept wide. There must be a union of all classes in worship. There must be some spot this side of the grave where men are not only taught brotherhood, but actually feel that they are brothers. The social church is a paradox; religious caste, a curse.

Then, again, to make this idea possible, to give it visible expression, we need to abolish the paltry little mission and build the big church; make it a free church, an open church, a beautiful church, a well-manned church; the best preaching, the best music, the most beautiful worship, where the conditions of life are sad, sordid, and mean. There seems little doubt that we have been placing too great stress on heredity as an evil thing, as insuring limitation and misery of the offspring. There certainly is no doubt whatever that we have not been placing sufficient stress on the enormous results of environment. Let me instance: One well-known place in New York is called Tompkins Square. It was a sort of "sand-lots" for the east side of the city. Anarchists held their meetings there, and dead cats and broken kettles found there common entombment. Now for ten years this place has been changed. It has been sodded, a few trees planted, and on Sunday afternoons there is a band. Ask any one who lives in the neighborhood and he will tell you that the police are no longer in constant trouble there; there are no more anarchists, and the whole neighborhood is healthy and looking up. A little green grass, a few stunted maple-trees, and a little indifferent music has helped along the great cause of humankind. The church needs to stand where life, I say, is at its saddest and worst, the visible, unmistakable embodiment of life as it ought to be at its noblest and best. And when she does this, then again she will be strong as the sun, fair as the moon, and terrible as an army with banners.

To do it means self-sacrifice ; means the subordination of mere individualism ; means that rich men must wake up to the fact that the church of God has a message to the whole nation, and that they must help her to discharge that message ; means to the poor man that the accident of fortune, of wealth, is a passing and, comparatively speaking, unimportant thing ; that he has a right on this earth to live as one on whose brow there shines the light of the candle of the Lord.

Let the church meet his aspirations with sympathy, with encouragement, and with wise discretion. Help the bruised reed and the smoking flax of his idealism against the heavy weight of care and penury that often presses him down. Lend him a hand, in short, through these difficult times when our great and complex life is weaving for itself new garments, finding for itself a completer expression. And so rich and poor, in the shadow of Christ, will be more truly drawn together and realize the exquisite truth of Coleridge's lines :

"To go together to the kirk,
And all together pray,
When each to his great Father bends,
Old men and maids, and loving friends,
And youths and maidens gay."

And may I conclude these somewhat rambling remarks on a great subject to you to-night with one practical suggestion? Go home and see to it that in your own homes and families you do something to bring in the better day. If you can, send your sons to college ; but when they have had their college life, if possible, before they plunge into the midst of professional life, let them spend some months—a year, better—in getting some practical knowledge of how the poor live. Let them live with them, or in connection with some work in which they shall get that knowledge. Such a season will do much to give them true education and help them to understand those with whom or against whom in future they must vote. Do not be content with letting your daughters go into society, but get rid of the silly nonsense which forbids them going among the poor, the silly dread of insult or infection. They are nowhere safer than among the poor. And if every now and then there may be some slight risk of sickness, I beg you to remember that it is not as

great as on the "horse-cars." If, then, there is, is there no longer such a thing as a little self-denial? Are we to eliminate all risks from our Christian life? Is there nothing left to us of the cross but a meaningless shadow? Let each take into his circle of intimate friendship two or three families of poor people and his life will be the wider for it and the better for it, the more truly charitable for it, and he will do something to raise the standard of Christian living in this land.

PROF. C. R. HENDERSON, D.D., OF CHICAGO UNIVERSITY.

This summer I was talking with a socialist leader in regard to the attitude of the church to the workingman and of the workingman toward the church. I was given a letter of introduction that brought me into the company of the "walking delegate." I found him in his office on Washington Street in Boston, and I spent an hour or so there; and when I asked him why it was so many workingmen did not go to the Protestant churches, he said, "My reasons I think I can tell you best by telling you why I became alienated. I was a member when a young man, and I was brought into communion with one of them, and was for some time very active in church work. My employer, however, who was a deacon in the church and who had the confidence of the religious community, was in the habit of doing something like this—at least he did it so often that we began to feel it was pretty burdensome upon us—he would cut down our wages eight dollars a month, and the next Sunday give one hundred dollars to the church: and we felt it was taken right out of our wages."

I think such a picture enables us to tell why they neglect the church, and that it conveys a lesson to Christian men. We love the church, we know the message it carries is pure and good and leadeth unto salvation, and it is with the bitterest regret we find ourselves at fault, after all our work for those we most would like to reach, those who like Jesus Christ bear the tools of some useful occupation.

He said that one thing after another led him to the conclusion that the church had nothing for him; that he went not

long ago to ask an earnest minister if he would not speak one word for them in their efforts for a better condition and shorter hours, and the minister replied that these things do not belong to the church and have nothing to do with the preaching of the gospel. "Go your way, and advocate them yourself, and I will preach the simple gospel, but not one word of sympathy. Do not ask me to preach this way or that way; do not ask me to manifest any sympathy for workingmen." And then he left.

I have told you his story. This is a brief account of it, although it was a long conversation, and shows as well as a fuller account would do the real reasons why these men everywhere do not attend church and do not have sympathy with it. They believe they can go elsewhere and win interest in the things that to them are of vital concern—not merely having more pleasure, but the giving of more human love to their wives and children. And this man said to me, "I went out of the church, for I feel the churches do not want such as workingmen, and I feel that I can serve Christ better as a walking delegate. I am a Protestant, I want to lead the life of a Christian, but this is the most useful way for me to serve my God and fellow-men."

Now there are two or three points I will simply suggest. First of all we must adapt ourselves to the fact that in our large cities where this great problem most concerns us, as in Chicago for example, seventy-nine or eighty per cent of the people speak the German, Polish, Italian, or some other foreign language, and our methods must be adapted to them. When Moody wanted to reach them, he used Dr. Stoecker, one of the most eminent court preachers in Germany, and through his preaching was brought back many an evangelical German whose heart was gladdened by the old carols of the fatherland. If we, as English-speaking people, wish to reach this large element of our working people who speak a foreign language, it must be by means now beyond our reach. These men are naturally attached to their own language, and I am fully convinced that one of the means we must adopt to bring in men who speak Scandinavian, German and Italian and the other foreign tongues, composing eighty per cent of our population, is to speak to them in their own language; to attempt to reach them in English is absurd.

Another thing. These men, a great majority of them, are either Lutherans or Roman Catholics. I feel as strongly as any

one can the evils of false systems. I think my language will not be misinterpreted when I say I do not believe the evil of the Roman Catholic church can be overcome by evil measures.

After you make the Protestant church do its right work there comes to be a counter-reform of the Catholic church. It is the only church that is reaching any great majority of the working people, and to say it should be swept away in an age like this seems like an attempt to divert divine Providence. All can be reached by the method our Savior used, the method of love and charity. There are great things to be accomplished, and Christians must work if we are to save our great cities, and that we cannot accomplish without the help of Catholic priests like Bishop Ireland. We must have their co-operation or fail. I do not know that their methods are any better than ours; I do not believe their spirit is any better than ours. So far as possible let us co-operate with them in village and town, city and country place. It seems to me we thus manifest the spirit of the Master, and that is the spirit which will gain the most people, and not antagonize those who are the leaders of our workmen in the cities.

There is another point of view. Whatever may be done, you must recognize the fact which has been hinted at by one of the speakers that the workmen are in antagonism very largely. I do not think they are universally in antagonism. There are multitudes of the best workmen in the cities that love the Lord Jesus Christ as the embodiment of all that is good and best and most helpful. We must not ignore the fact that a great number of workmen believe that Protestantism is in alliance with capitalists, that our sympathies are with the capitalists. Now whether that is true or not, we can reach no workman so long as he believes it. "If you will become socialists," it is said to us personally and in the public prints, "then we will believe that you are sincere and we will believe in your church." Some of them say, "We have no other general information of your organization; we think the whole thing is a sham." It seems to me that the Christian ministry, in reaching the working classes of this country, can help them by bringing them face to face with their employers. I do not believe it is the work of the church to provide economic doctrine for workmen or capitalists, but I do believe it to be the work of the church to bridge the gap

between men who do not understand each other, and who do not sympathize with each other, because they never converse.

It all depends on the spirit of your work. You will not bring them into the church if you simply own and have control of it ; but if you want to communicate with them, if you want to have fellowship with them, if you believe in their capacity for the best, if we believe they are brothers, and live among them, and converse with them, and get other people to believe in their capacity for good and their value to society, we shall have accomplished a great deal more than if we had vindicated some particular economic doctrine or political organization. I believe the rich man needs the poor man, and the scholar needs the ignorant man just as much. I believe that it would be a great blessing to many of our church members who are rich and refined if they came into contact with different conditions of life.

I must now, in closing, put forth three or four suggestions as to practical methods.

First of all, the method has been proved to be largely successful which has been suggested to-night of putting Christian men and women into places that have been deserted, criminally deserted, by Protestantism. It is a well-known fact that Protestantism leaves certain districts for others. This is particularly true in our modern city life. And how are our Protestant people to do this work ? They must go and live among these working people to really reach and teach and help them ; and they will believe in us if we will believe in them, and they will trust us if we will trust them.

This is the meaning of the University Settlement—that it brings Christian people back into places that they had begun to desert and Sunday-school organizations to abandon. But let me again emphasize that there are many thousands of children that will open the right door for us if we open the doors for them. I know of such an instance, and the name of the church is Calvary. It was in a large working-class district, and they took hold of a thing that had been sort of a mission, and there had been spent, off and on, a great deal of money and nothing had been accomplished ; but when these young people went and gave themselves to the people, the church was crowded almost from the first Sunday with scholars ; and earnest Christian men of culture and refinement went in and worked for the love of Christ.

This is a work that is possible for the young people in Chicago and New York to do for the churches that are suffering.

The working people will believe in us if we believe in them, and they will talk with us if we talk with them. The Sunday-schools are simply the fingers, the instruments, by which we are to come into contact with the people who need us, for we can give them the chance to live by giving the Word of Life unto them.

HOW TO REACH THE NON-CHURCH-GOING ELEMENT OF OUR FOREIGN POPULATION.

BY REV. E. A. ADAMS, D.D., PASTOR OF BOHEMIAN
CHURCH, CHICAGO.

I SUPPOSE that the object of asking me to come here is not to give any theory with regard to this work, but to state certain facts as they have come out of my personal experience ; and so I shall speak not only of the successes I have known in my experience, but also with regard to the failures I have seen in the work I have tried to do. And I want to have it understood in the beginning that I have known failures as well as successes. I suppose that the reaching of them, whether foreign-born population or otherwise, the reaching of them effectually, is by the preaching of the gospel and by the work of the Christian church in the line of prayer and earnest Christian work. I shall not speak of this ; I assume it to be understood. This is not all that is meant in trying to reach the population.

Our foreign-born population belong to our common humanity and are worth winning, not as a matter of self-protection, not only because they have been poured in upon us and in order to save ourselves from ruin we must go out to them and try to win them to the gospel, but because we are of them and they of us and belong to a common humanity. I do not think we can do them any good unless we believe them to belong to our common humanity and deem them worth winning for the gospel, worth winning to be disciples of the Lord Jesus Christ. I want to emphasize this because sometimes we undertake the work in a different spirit. We undertake it with an idea they are a dangerous element and will do us harm and we must counteract the harm. But I say the very foundation of all our work for them is the acknowledgment of the humanity in them, and if they have evil, and if they have this theory or that theory, they have it as men and there is a reason for it and we are to find the reason and reach out toward them as brothers. It seems to me also

that, coming as they do from all kinds of associations and all kinds of circumstances, entirely different from ours politically and religiously, with ideas entirely different from ours, with the feeling in a good many cases that Christianity has nothing at all to do with their lives, that it is an entirely outside thing, we are to get hold of them and instruct them. That is to say, we are to find a way by which the gospel can get at them. We have no idea how many of them have their hearts shut up against any kind of gospel we can bring them. They are prejudiced against Christianity in a great many cases and do not see in the beginning that it is anything that they care for or that can do them any good. I will first speak of the educating influence of indirect efforts.

For instance, there are in a city I have nothing to do with 75,000 or 100,000 Poles who have no education so far as I can find out. In my opinion the best thing we can do for them is to circulate among them a literature which will not be altogether in the strict sense the carrying out of the Christian idea, that is, preaching the gospel, but give them something that will interest, something they will understand, that will show them that Christianity has not only to do with their individual character, but is the best thing for the world, and that it is something that they want. And it seems to me that the very best thing we have tried to do is to carry to them by these means the truth of the gospel of Christ and the lifting of them up by means of a paper which they themselves pay for. It awakens them and gives them power to see things they have not seen before.

It goes without saying that we are to take hold of the children and youth and work with them and for them. It is a field that is absolutely limitless. It takes an enormous amount of money, time, and life. If the business men in the cities, who are afraid of the power of the foreign-born population, had an idea of the influence they might have over them by the use of means of this kind, they would be doing something they never have done in the full sense of the word; and there is no such thing as reaching these foreigners in the full sense of the word without a mingling together and a mixing up of our own native-born people with the foreign population.

It can be done, I suppose, but I do not think it ever has been done. I have talked about it and talked about it; but

people do not like to hear about it. We are assuming that foreign-born people are different from ourselves and therefore we do not want to live where they live. We are assuming the gospel has not the power to transform the outward social conditions which make it unpleasant for some of us in the locality where they live, when if we believed in that power we should find men and women who would transform the social conditions. There are many of them who are like ourselves, and there is no reason why they are not going to mingle with our population. The social "settlements" afford this contact to some extent. The mixing together of this kind, it seems to me, is absolutely essential to any sort of real success, and I am glad to say the Evangelical Alliance has done and is doing a great work in this field, not working on denominational lines at all. If we could only blot out the idea that there are Methodists, Congregationalists, Baptists, Presbyterians, high church, low church, and all churches; if we could blot them out and just tell these people that there is nothing but Christianity here, and that we want to win them to Jesus Christ and nothing else—if that could be done, we should have more influence with them.

I would like to say much more about the amount of work among the foreign population which is put upon the church of Christ in this land to-day—such a work as was never put upon the church of Christ before; but I must leave it here, only asking you to remember that this kind of work is part of that which the church of Christ has to do.

PROF. R. A. JERNBERG, OF CHICAGO SEMINARY.

We were assured in the invitation to this meeting that this session of the conference would not be devoted to any theories, but would simply be like an experience meeting where those who have had experience in different kinds of work should detail their experience. The subject of which I am speaking, "How to reach the non-church-going element of our foreign population," might seem to invite a great deal of theorizing, but I leave it all aside. In my experience among the people with whom I labor, the Scandinavians in this country, I find there is a great deal of

theory because there is a great deal of fact. Our friends are being reached and the question may be simply, How is it done?

The Scandinavian population may be different from a great many other classes of foreigners who come here, but we find this to be true of them, they are reached by the gospel because their ministers and churches are planted right in their midst. I read in the story of the good Samaritan about one who came to the poor man that had fallen among thieves and was wounded; he did not do as the priest and Levite, pass by on the other side, but went where the poor man was; he went to him, the record says—and that is the secret of success in Christian work.

I read somewhere a slur upon the Roman Catholic church—that the Roman Catholic church remained in the slums of our great cities because its devotees were to be found there. Very well; that is a good reason for being there. It would be a very good reason for some of our Protestant churches remaining there. It is true that some of them have lived by living away from them. I found that to be the case in the Scandinavian community right here in the city. I was urged to begin a mission for two or three years in the city, and I was urged to take a ministry in a Scandinavian neighborhood. Eighty per cent of the population are Scandinavians. I drew up a map and located on that map within a territory of a square mile ten or twelve churches. I said at once, we will not begin work there; they are well supplied with the gospel; even if they are not supplied with it from the Congregationalist church, they have Lutheran and Baptist among them laboring, and there is no section of Chicago better supplied than this Scandinavian neighborhood on the northwest side; they are reached with the gospel as are members of no other nationality, the American not excepted. We go to them as the good Samaritan went to the poor man; and that is the way to reach all the foreigners, as Dr. Adams has suggested. If we wish to do them good we must go to them, live among them; give them the interpretation of the word of the Lord Jesus Christ as they see it in your lives. No matter what your nationality, there is a work to do. I speak more now of the work I have been privileged to do and have a share in, not in the city, though I have had a share in that too, but among the people in the country. We have scattered among the Western states country ministers who are almost all of them foreigners and who are reach-

ing the Scandinavians. The people will not go to American churches. You invite them to the American church, but they do not understand the language ; and even though they may carry on an every-day conversation in the English language, when you come to preach to them and give them theological terms, they do not understand what you mean, and sometimes it is an hour entirely lost because they cannot understand the preacher. And then, too, they feel a little shy. American churches are furnished better than their homes and their churches, and so they stand apart, and it has come to pass that there have been organized and are being organized in all denominations in this country foreign-speaking churches. Some are afraid of that ; some are afraid it will prevent the foreigners from being assimilated and being led into the ways of this country ; but the children prefer to come to the American churches in very many instances. We reach these people by sending the gospel to them in their own tongue, by educating men to preach the gospel to them so that they can understand it ; for if we are going to influence them by American institutions and other American influences, the best way to do it is to send them men educated in American schools and ways, not only to save them for Christ but, as Dr. Adams has said, make them useful members of the republic. And I am glad to report for the Baptists that they are educating their Scandinavian young men in the theological department of the Chicago University in order that they may go out and preach the gospel to the Scandinavians ; and you can see what an influence it must have in the advancement of American ideas among the people. The Methodists in Evanston have a theological department in their school for the same purpose. We have three departments, two Scandinavian and one German ; and in Berlin there is a Bohemian department, and many American young men are taught to preach to their own countrymen in the tongue in which they can be reached and brought to Christ. How are we to reach the non-church-going element among the foreign population ? It is just as has been said here : we must consider them simply as we consider other men ; they are not different from other men, and if we are to reach them with the gospel we must make the gospel effective among them : and if you know how to reach the Americans you have an answer to the question how to reach the foreigners. If the church is made to feel that the

work of the Lord Jesus Christ is laid upon it as it never has been since the church began, and feel it is not simply the saving of a man's soul but the saving of the man himself, soul and body, then we shall begin to reach the foreigners and Americans too.

When we can point to the church as being as effectual, as liberal, and as helpful an institution to our fellow-men as they find the lodges to be, we shall reach the non-church-going element both among the Americans and the foreign born ; and I do not believe we shall reach them until that time comes.

MR. MCBURNEY : We have been sitting several days in this conference receiving a great deal of instruction. We have had the best thought of men engaged in practical, earnest, special work in behalf of man. We have not been hearing much of theory but a good deal of practice, and we feel that a new responsibility is going to rest upon us to work for the church of Christ in our land. This responsibility is tremendous. No church in any land, it seems to me, has such a terrible responsibility resting upon it as the church of Jesus Christ in our land, and it seems to me we cannot spend a few minutes better than in earnest prayer to God for the equipment which the church of Jesus Christ needs, and which we need as individual members of that church, that we may appreciate our opportunity and have strength and power to fulfil the obligations resting upon us.

REFORMATORY.

THE CHURCHES AND TENEMENT-HOUSE REFORM.

BY MR. ALFRED T. WHITE OF BROOKLYN, N. Y.

MR. WILLIAM E. DODGE: I have the pleasure of introducing to you Mr. Alfred T. White of Brooklyn, the first man I know of in this country who took hold of the problem of properly housing poor and working people, and who has experimented successfully in building tenement-houses. He is going to tell us in a few words something of the secret of that success and something of its history.

MR. ALFRED T. WHITE: Among the complicated and perplexing problems of many of our great cities, none is so many-sided in its embarrassments as the lack of proper habitations for the working classes.

To those of us whose work brings us into personal acquaintance with the tenement-houses and their occupants, life in such environment seems to press the brake on every attempt at progress.

We know perfectly well that vice is in no way necessarily an associate of poverty. But poverty in great cities forces on the working classes conditions of life which are inimical to virtue, conditions which are not of their choosing, and which are often wholly beyond their control. The poorer they are the less choice they have in the matter of their habitations.

In an atmosphere fatal alike to health and morals children come into life. Half, or more than half, of them die before they reach the age of five; the others live, and against the poisoned influences of their environment the public school, the church, and the friendly visitor begin their unequal struggle.

But it is not only the occupants of these houses who suffer. Such dwellings are the nurseries of the epidemics which often fly

with death on their wings into finer districts and fairer homes ; they are the cradles of the paupers who throng the almshouses and of the evil-doers who menace social order and peace. The conditions of life in a crowded tenement-house district produce these noxious elements of society as surely as the harvest follows the sowing ; it is by these that the carelessness of those who own no responsibility for such conditions is punished.

I have been asked to speak to you of a practical effort in which I have been personally interested in Brooklyn, to provide in improved dwellings or tenement-houses better homes for workmen.

We would all, of course, like to see every workingman living in his own separate house, and recognize that no tenement-house life can be made ideal.

But we recognize too that tenement-houses are a necessity of the present time and conditions of life in many cities, for reasons which could be easily stated did time allow, and they will continue to multiply until the tidal flow of population from country to city is reversed.

As, then, we must in these cases accept the tenement-house system as a condition of life in many great cities, for the present at least, the question is, What is possible in tenement-house reform ?

“There are three plain directions in which work for the improvement of tenement-houses is possible, and in one or another of these ways almost every one can lend a hand. These are the erection of new and better dwellings, the improvement of existing houses, and legislative or municipal restrictive enactments. There is no conflict between these methods. One individual is adapted to work in one way, while another has the opportunity to help in another ; all are immediately essential.”

In the first direction—that of the management and betterment of old houses—Miss Octavia Hill of London took the lead more than twenty years ago, her plan being to secure the lease or control of existing dirty and neglected tenements, to have them thoroughly cleaned, to fix moderately remunerative rents, to collect the rents herself and to insist on prompt payment, and by personal effort upon the tenants to elevate the families step by step to self-respect and the virtues which attend it. Her success was so evident that a great number of old tenements were put

into her hands for management, and a host of ladies volunteered as assistants in her work ; and it still goes on with conspicuous success. The success has in fact been so great as to lead other ladies to take up as a profession the work of managing other people's tenement-houses, and this line of interest and occupation for women seems now definitely established as a business in London.

In New York, some years ago, a few gentlemen leased one of the very worst blocks in the city and employed a lady as agent with results equally satisfactory. Other efforts of less extent might be mentioned in New York and several considerable ones in Boston, all going to prove that the condition and character of the tenants can be greatly improved by such agencies even in old and ill-constructed buildings.

But the more concentrated ownership of ground in London in the hands of men of wealth and position makes such form of partial solution more available there than in this country, where ownership is so scattered that responsibility is less felt, and further the buildings themselves in the crowded districts of London were not so ill-constructed as in New York.

We must recognize, moreover, that no superintendence, however faithful, can let sunlight into the middle rooms of a house built six rooms deep ; it cannot make the dark interior staircase other than a shaft for the communication of noise, disease, and fire ; it cannot secure family privacy where all conveniences are common property.

It is natural to look to New York for illustrations ; for New York fifty years ago was less crowded than a score of other cities are to-day, and New York to-day reveals the condition to which other cities will speedily drift if nothing be done to prevent.

It is only fifty-five years since the first tenement-house was erected in New York, and now more than a million of its population live in such houses, most but not all of them of the working classes.

The houses erected in the last ten years show improvements, but the great East Side tenement district of New York stands practically unchanged, and nowhere in the Old World or the New is there such an unbroken front of tall tenement-houses on every street and in every direction.

It makes the heart sick to stand anywhere in the midst of it

and to reflect that in each twenty-five feet of frontage on every floor there dwell usually four families, two in front and two in the rear. The one exterior room of each set serves as kitchen and living-room, and back of it the bedrooms get a pittance of light and of impure air from little windows looking out upon the halls and through doors opening from room to room. In the recently constructed houses, of which there are but few in the poorer and older tenement-house districts, the laws have compelled the provision of air-shafts which materially improve ventilation of the apartments, although they bring the eyes and ears of different families in close and unpleasant proximity.

A common staircase is carried up in the centre of each house, sometimes so dark even in the newer houses that it is necessary to feel one's way in the middle of the day. This interior staircase extending from the ground to the top floor is, of course, the first part of the house to burn in case of fire, conveying the flames to the hallways on each floor and cutting off egress, except by the fire-escapes, which are often useless. But these staircase shafts serve a no less dangerous purpose when there is no fire to mark the danger ; they communicate from floor to floor and room to room the germs of disease which enter, it matters not how ; and they expose those who are trying to preserve their self-respect to frequent meetings with others whom they would gladly avoid and whose language or influence—especially on the children—is often most pernicious.

When to these conditions are added the evils which come in time from neglect, dilapidation, and the accumulation of dirt and disease germs, we have a partial summary of the material difficulties with which the tenants and those who are trying to befriend them continually contend.

It is the *chance* to live decently which is denied. Grant, as is true, that there are tenants who prefer dirt and foul air to cleanliness and sunlight, it will still be true that the great majority of the working classes would prefer healthy and wholesome dwellings in which they might build up a real home and an independent family life; they would move out from the ordinary tenements into such houses to-day if those who can would provide them.

But if we do not blame the tenants for the character of their dwellings, whom shall we blame ? Newspapers, ministers, and the

public generally blame the landlords. I rather blame the people who know how to be *better* landlords and refuse that responsibility. The business of housing the working classes drops into the hands of men who are often ignorant, greedy, and reckless because those who could do it better decline the task.

But let us pass from the general subject to the special theme. I am asked to tell you of efforts to erect improved dwellings for the working classes, dwellings which avoid the evils we have recognized.

This movement enlisted the attention of philanthropists in the Old World earlier than in the United States, simply because the need for them was developed there sooner. In fact, London was beginning to wrestle with the problem of tenement-house reform about the time when the first tenement-houses were being built in this country. But the companies first formed there failed to strike the best plans for construction, and their success was not sufficient to enlist general attention, to compel imitation, or to effect legislation.

At the World's Fair in London in 1851 the Prince Consort took much interest in this matter, and through his furtherance a small model building was exhibited which, it is said, contained the germs of the plans which have since approved themselves the best. Still it was only in 1863 that the first block of buildings was erected in London on these plans, and that construction really marked the beginning of the new movement in England. It was followed by the formation of one large building company after another for the erection of improved dwellings and the demonstration that better buildings could be built and still yield a fair return naturally promoted, if it did not originate, the legislation which the Acts of Parliament record year after year for the purpose of amending or obliterating unwholesome buildings and encouraging the erection of better ones.

In this country some efforts were made, prior to 1870, to build tenement-houses on better models, but these efforts left no lessons of service to us.

Since the completion of the earliest Brooklyn buildings in 1876, several successful buildings have been erected in New York, Boston, and elsewhere, by companies and individuals, and I should like to say something as to several of these ; but as I know best about the Brooklyn buildings, and as they are of greater magni-

tude than the others referred to, and moreover as their building plans still seem to me the best yet evolved, I have accepted the invitation to tell you about these in some detail.

These Brooklyn buildings follow generally the plans of the most successful London companies, except for such changes as were made necessary by differences in climate, building materials, and the wants of the occupants.

The buildings of the Improved Dwellings Company of Brooklyn were erected on one property in 1876-8 and on another in 1890. Together the two properties contain living accommodations for 561 families, and the individuals in these buildings number above two thousand, the average family there consisting of about four individuals. In detail, the property contains 527 tenement dwellings and 34 separate small brick houses or cottages; 33 of the dwellings have on the ground floor shops or stores in connection.

Of these 527 tenement dwellings, there are 50 consisting of 5 or 6 rooms; 307 consisting of 4 rooms; 167 consisting of 3 rooms; 3 consisting of 2 rooms. But one room of each set is a small room which is simply a washroom or scullery.

The distinguishing and essential features of these plans (exhibit plans) are: First, fireproof staircases, sunk into the front of the buildings and open to the air; second, all water conveniences separately furnished to each family; third, buildings only two rooms deep, so that all rooms have abundance of light and air.

A concise description of the buildings was published by the Brooklyn Board of Health in 1878.

I should like to tell you of the objections which were raised to these plans while the first block was going up, simply because we have never heard of them since.

This block, comprising forty dwellings, was let entirely in the first week. Several friends predicted that the nicest class of the poor would not be satisfied to live in houses with such staircases. That objection has, I believe, never once been raised by tenants. The tenants are quick to see that this open, fireproof staircase is better than any fire-escape in case of danger, that it can never become a chimney for flames or smoke, and that it is an absolute barrier to the communication of disease or odor from floor to floor; while interior staircases, as in other houses, are artificial

channels seemingly specially designed to distribute all noises, odors, and poisons thoroughly and without possible failure.

When the Brooklyn buildings were in course of erection the owners were also warned that the well-arranged sink, washtub, and water-closet furnished to each tenant would be sources of incessant annoyance. It has proved, on the contrary, that the individual responsibility thus bestowed on each family for the care of its own fixtures has induced quite as good care of them as is received in the average houses occupied by far wealthier tenants.

It has been proved, as well, that there are any number of tenants who appreciate plenty of light and air. While it would be impossible to make the rooms in these buildings as close and noxious as in ordinary tenement-houses, it will at once be recognized by any visitor that most of the tenants use wisely all the advantages these plans afford them.

Seventeen years' experience has failed to indicate any direction in which the plans used in 1876-8 could be materially improved, and in the Riverside Buildings, erected in 1890, the only changes are a slight enlargement of the average room area and improvements in the exteriors, front and rear. The single and larger plot, however, allows a liberal interior park, 250×115 feet in size, or nearly twelve city lots, which has become at once so attractive as to make rear rooms preferred to front ones. At one end of the park is a playground for the children (covering about three lots) with sand heaps and swings.

So much for the suitability of the houses to their purposes and their acceptability to their occupants.

In London, accommodations in houses such as these do not fall within the reach of the ordinary classes of day-laborers, long-shoremen, etc., even if regularly employed. The families of such workingmen in London have often either to accept a single room for a dwelling or secure an apartment in some semi-charitable erection, such, for instance, as the Peabody Buildings. In this country, on the other hand, apartments in such buildings as these come within the reach of the poorest paid of the laboring classes if they have fairly regular work. Those of us who work much among the poorer classes have our attention so much taken up by such as are out of work or sick or underpaid, whose needs are forced upon us, that we are apt to ignore that great body of the

working classes who do not at any given moment make direct appeal for assistance. If provision were made for all the families in our great cities who earn from one dollar a day upward, we should, I think, provide for nearly the whole of the population and by lifting these into better environments we should afford freer space and a better chance to those in the lowest layer.

This point as to the occupations of the tenants of these houses seems to me of so much probable interest that I give herewith, in some detail, the results of the last enumerations as to occupations, etc., of the families in the Brooklyn Buildings.

Omitting the cottages entirely and considering only the tenants of apartments in the tenements, we have, in the last census which we took, the returns concerning 506 families consisting of 1987 individuals. In 66 of these 506 families, or over 13 per cent of all, there is no male breadwinner, and the apartments are taken by widows or sometimes single women whose occupations are as follows: houseworkers, 29; dressmakers and seamstresses, 19; laundresses and washerwomen, 13; nurses, 2; miscellaneous, 3.

Of the 440 families in tenement dwellings having a male head, we find 110 day-laborers and longshoremen, 34 carpenters, 33 boatmen and sailors, 23 metal workers, 29 clerks, 18 storekeepers, 15 policemen, firemen, and watchmen, 13 cooks and waiters, 13 engineers, 16 porters, 12 painters, 10 drivers, 9 janitors, 8 tailors, 7 machinists, 6 printers, 4 bakers, 4 shoemakers, and so on up to one minister.

In a rough summing up, 40 per cent of the breadwinners may be classed as day-laborers, 40 per cent as mechanics, artisans, and tradesmen, 20 per cent as employés in and about shops and stores and houses. It thus appears that these buildings in Brooklyn reach much farther into the ranks of the poorly-paid members of the working classes than they do in London; which, of course, is only another way of saying that in all respects the working classes are better off in the cities of this country than in English cities.

The nationalities of the heads of the 506 families aggregate as follows: Ireland, 138; United States, 110; Norway, 81; Sweden, 63; Germany, 33; Denmark, 31; England, 28; Scotland, 6; Canada, 4; Nova Scotia, 4; Italy, 4; France, 1; Austria, 1; Spain, 1; Wales, 1.

In no other style of building would it be possible to house so

many nationalities side by side and under the same roof. In the thirty-four separate houses the showing differs instructively. Here we have natives of United States, 16 ; England, 6 ; Ireland, 5 ; Scotland, 2 ; Canada, 2 ; Nova Scotia, 2 ; Cuba, 1.

With the exception of the last one named it will be noted that all these occupants of separate houses belong either to the United States or to parts of the British Empire.

Returning from this brief digression to the tenement dwellers, you will wish to know the rentals under which this tenancy is secured. The rentals are payable weekly, and if four or more weeks are paid at one time, a rebate of ten cents per week is allowed. The scheduled weekly rentals for rooms on top floors are for the sets of three rooms, that is, dining-room, bedroom, and scullery, \$1.40 minimum to \$1.80 maximum, according to size and location. For sets of four rooms, or living-room, two bedrooms, and scullery, the scheduled rents are from two dollars upward to \$2.60, according to size and location.

For same accommodations on floor next below ten cents more per week is charged on all apartments, and for second floor below twenty cents additional, and so on, increasing regularly downward.

With the view of encouraging thrift, two plans have been tried : (1) allowing a discount of ten cents per week from the regular weekly rental if four or more weeks are paid at one time, as already mentioned ; (2) paying back to the tenants who remain a full year in occupancy, and who have violated no rules, an annual "dividend" equal in the average to about three weeks' rent. About two fifths of all secure the weekly rebate, and about two thirds of all receive the annual dividend. Most of those who lose the latter forfeit it through causes beyond their control, as by enforced removal on account of change of place of employment, etc. In the increased carefulness of the tenants in their use of the company's property, in the observance of the regulations made in the interest of all, and in helping to secure a greater permanency of occupation, a large part of the \$2000 paid to the tenants each May comes back to the owners.

Rentals are due on Mondays for the week ending the following Saturday. At the present time, with the slackness of work, tenants are less prompt than usual in their payments. Perhaps one sixth of them will not pay *in advance*, but not over one in

sixteen of them will be in arrears at the end of the week. The total amount of arrearages at present represents between one and two days' rental for all the buildings. In ordinary times it would be only a few hours' rental.

It remains to consider the cost of the buildings and the returns on the investment.

The earlier blocks built in 1876-8 were built in days when materials and labor were relatively low. Those built in 1890 were built at a time of high cost, and the advance in labor and materials averaged fully 40 per cent over the earlier blocks. Taking the two properties together, the gross returns for year ending May 1st, last, were about 12 per cent of the whole cost. To deduct from this we have in Brooklyn a full 2 per cent for taxes, about $\frac{1}{3}$ of 1 per cent for water, $1\frac{1}{8}$ per cent for repairs, $1\frac{3}{4}$ per cent for general expenses, and $\frac{3}{10}$ of 1 per cent dividend to tenants, an aggregate of about $5\frac{3}{4}$ per cent on the cost for outlays of all sorts. This leaves a little over 6 per cent available for dividends and surplus funds. On the cost of the newer block the return is about 5 per cent net.

Yet still better and more satisfactory than the financial returns are the moral returns of such investments. If the owners should ask their tenants to recognize themselves in any way as the recipients of charitable assistance, which they are not, the whole situation would be changed and the results for ill would outweigh the effects for good. But because the whole management is on the basis of mutual fairness, with no obligation implied except the honest discharge of mutual duties as landlords and tenants, the stranger may knock at any door and, simply asking the courtesy of a view of the little apartment, can learn from the occupants their cordial appreciation of and satisfaction in their surroundings. The aim here has been not to give accommodations for less than they were worth, but to give the best value possible in return for the rents usually paid, while securing such a return as other real-estate investments usually yield.

While the service done by these and various similar enterprises to the tenants who thus secure better homes is great, it is less than the indirect good accomplished. Private owners always oppose all efforts to make or enforce improved building laws, on the ground that such buildings cannot be made to pay. The only argument that weighs with the law-makers in answer is the

submission of proof that all that is demanded has been, and therefore can be, given to tenants while not interfering with a fair return on the investment. Just so fast as it can be shown that further restrictions can be put on new or old tenement-houses without lowering the income below what other property returns, with fair allowances for deterioration and trouble, so fast legislation can be had, and nothing short of a visitation of cholera or yellow fever is likely to advance it faster than that.

Moreover, the occupants of such buildings become themselves unconsciously apostles of tenement-house reform. While in the buildings their standard of living is raised by their environment, and if compelled to remove they demand from their next landlord advantages of which they have but just learned the value. It is of course especially in the immediate neighborhood that this influence is the most felt where the old houses lose most heavily to the newer ones, but every house from which tenants are drawn or to which they later remove feels the spur more or less.

Municipal ownership of improved dwellings has been lately tried to some extent in English cities where there is a municipal administration of a high order. In our larger cities such buildings would soon become tools for the distributors of patronage and instruments for vote-buying, so that we may consider it fortunate that in many of our states, or perhaps in all, the state constitutions prevent the acquisition of public property except for public purposes.

Is it not the conclusion of the whole matter that well-to-do Christian people must be induced to become owners or managers of just that class of real estate which they dislike the most to hold, tenement-house property? The municipalities cannot do it, and if the intelligent wealthy, philanthropic Christian people will not do it, the want will be supplied as it has been, by a worse class and after a worse fashion. Working men and working women must live somewhere, and must live, too, near where their occupation lies. Do not those who could, but will not, furnish them decent homes take a far greater responsibility in declining the burden of ownership than they would in accepting it? Moreover, this dislike to own tenement-house property results from an unjust misconception of the attitude and character of the working class,

almost all of whom are responsive to fair treatment, glad to pay for what they get if only they can get what they require.

While the sessions of this Congress are in progress, in another part of this building I understand the Public Health Association is holding a series of sessions, and the subject under discussion here might with equal propriety be treated there, for the health of the people is as much involved as their morals in the tenement-house question. Fifty years ago the annual death rate of London was double what it is to-day in New York in each thousand of population. Now for years it has been so much reduced below the death rate of New York that should the latter be reduced even to the same figures it would mean a saving of perhaps a thousand lives each month. If a succession of disasters on railroads or steamboats should cause such unnecessary loss of life, the whole country would cry out for the punishment of the offenders. This preventable sacrifice of life is the fact which first attracts the student and statesman, and which affords the readiest ground for legislative interference, but the same surroundings which poison the body and sap its vitality and hurry it to an early grave are also full of the most subtle moral poisons which drug conscience into a torpidity worse than death.

Statesmen may strive to arrest the increase of pauperism and crime by wise and salutary laws, and we should urge that duty upon them. But would it not be a better way to eliminate the conditions which breed pauperism and which give both birth and shelter to crime?

It is well to build hospitals for the cure of disease; would it not be better to build homes which should lessen or prevent it?

And is it not true that the practical illustration of a willingness on the part of the well-to-do to afford the working classes dwellings in which home life might become possible would furnish the best safeguard against the spread of those ideas which fight against all social order?

THE PRESIDENT: Now I am going to introduce a gentleman whose work among the very poorest and saddest in New York has been not as large but as successful and as beautiful as the work that has been described just now. Rev. Mr. Elsing, of the New York City Mission, will tell us something about work in tenement-houses.

REV. WILLIAM T. ELSING.

I suppose a great many people have an idea that any man who lives in a tenement-house lives in the slums. Now that is not true. There are a great many people who live in tenement-houses who are comparatively comfortable ; a great many houses that are called flats up-town are called tenement-houses down-town. We went to a bank in the lower part of New York and got a thousand names of their depositors, and then went to the houses where those people lived, and we found that more than seven hundred of the thousand depositors lived in tenement-houses. Consequently there is more wealth in tenement-houses than is generally supposed. There is also more charity, and I am sure there is a great deal more religion, in the tenement-house than is generally supposed.

Now I want to talk very briefly about how the church may help the people in the tenement-houses. There are two ways. There is a way of working indirectly, by creating public sentiment—a part of church work. There is, first, necessity for improved tenement dwellings, as Mr. White has shown so clearly this evening. The vast majority of tenement-houses that are being put up to-day have nothing but air-shafts. There are tens of thousands of people, in the city of New York especially, who have dark bedrooms to sleep in, and when they look out of their dark bedroom window they see an air-shaft, and they can reach their hand over to the bedroom window of another family, or of three other families, on the same floor with them. We ought to have better buildings. Now the church cannot put up better tenement-houses. It cannot, perhaps, improve them. But we can educate, we can create public sentiment through the religious press and through the pulpit, and that is one way in which the church can aid the tenement-house people. They can continue to agitate for public parks and children's playgrounds. Money has been appropriated by the legislature of New York for a number of years, but it has never yet been used, because public sentiment has not been sufficiently aroused.

Then it seems to me that we ought to agitate until the tenement-house saloons are abolished. You cannot abolish the saloons in New York City, but you can abolish them from large tenement-houses. Now in my parish there are tenement-houses where

there are a thousand people living in one house. There are eight or ten entrances, and when you stick a saloon in every entrance, so that the twenty-four families that live in the house can go into that saloon without going to the street, you cannot enforce the excise laws. Sometimes a saloon-keeper is the housekeeper in a tenement-house where he has twenty-four families to look out for, and he generally looks out for them to his own interest ; therefore I think it would be easy, if public sentiment were at all aroused on this subject, to have the legislature pass laws forbidding a saloon in a tenement-house where there are more than three families. That is possible.

Then we ought to agitate until we get good public baths in all our great cities. It is a very hard thing for a man to keep clean in a tenement-house. There are a great many people in the neighborhood where I live who take their last bath in September, and they do not again bathe until the following June ; and it is a very difficult thing, where there are five or six or eight or sometimes ten people who live in three rooms, a kitchen, a sitting-room, and a bedroom—it is a very difficult thing to take a bath in such a place as that. I have been for a long time interested in this matter of public baths, and I am very happy to say that at a meeting of the Evangelical Alliance—a large conference which was held in New York City—we were enabled to plead for a public bath, until now there is at least one beautiful public bath in New York City, where in one year nearly seventy thousand people bathed, and last July there were a thousand people standing in front of that building on a hot day or evening, trying to get in. Many went away, saying, “There is no show for us here to-night.” Very often I have stood among a group of young fellows on the street, and have said, “Boys, suppose there were a large swimming-bath opened in our neighborhood, would you fellows patronize such a place?” And they always replied with vim, “You bet your life we would.”

It seems to me we might very easily turn some of our great public school houses, that are located in the densely populated tenement-house districts, into reading rooms for the young men in the evening. I think the Board of Education, if it were sufficiently backed up by public sentiment, would undertake it. Now we are told that home is the sacred refuge of our life ; but notwithstanding all that poets have sung and moralists have spoken, you

will never get it into the head and heart of a man who lives in a kitchen and two dark bedrooms that that home is a good place to spend an evening with a friend. Consequently the saloons, that always form attractive meeting-places for the men, have the crowds. If we could open, in every large public school, a reading room and a library, where the young men could be welcomed, great good could be accomplished.

Again, it seems to me we ought to agitate for more manual training, more industrial work, in our public schools. The subject is becoming a live one, and a great deal is going to be accomplished in a few years; but if you will all become interested in it, a great deal more will be accomplished and it will come a great deal more speedily. I have in my church a large number of very attractive young women, who work in stores and in factories, and I have comparatively few young men, because we have eighty-seven saloons right in our neighborhood and only one church; it is a hard struggle, and the temptations are great, and the odds are somewhat against us. We have about seven young women to one young man, and I find that those girls want husbands and they will get husbands, and when there are no Christian young men to whom they can be married, they marry young fellows who will soon lead them astray. There are not many young women who can keep their piety when they are tied down to a drunken man. Now a great many of these girls who come out of the shops and stores are totally unfit to go into the duties of housekeeping. They do not keep the house attractive. If they did, they might have influence over their husbands. And so their husbands go into the saloons. I know a large number of attractive, pleasant young girls who in two or three years will degenerate into selfish, slatternly, middle-aged women, with one or two children clinging to their skirts. Their sorrow begins with marriage and does not end until they are placed in their coffins. Now if we could teach these girls the first principles of housekeeping, just think of the comfort and the blessings that would be created thereby.

Again, we want, especially in the city of New York, to agitate rapid transit. There are thousands of people who would leave the city of New York to-morrow if, for five or ten cents, they could be whirled out into the green fields of Long Island or New Jersey in twenty minutes or half an hour. As it is, if you go into the elevated trains you will find men standing packed like

dumb cattle in a train, and there they will ride three quarters of an hour to get out into the outskirts of Brooklyn. We have sent out hundreds of families, during the ten years that I have worked in the City Mission, whom we have graduated and passed on. They are not satisfied with the tenement-houses where they live. They go into Brooklyn or into the suburbs of New York. And if we could give them better facilities to leave the heart of the crowded cities, many more people would go out.

Now these are things that the church cannot do directly, but indirectly by a roundabout process. There are a great many things that the church may do directly ; and if all the ministers and all the Christian people were agreed, such a mighty revolution and such an awakening would take place as we have not seen for many years.

Now I want to indicate a few of these things. In the first place, it seems to me we ought to close up about five out of every six of our rich up-town churches on Sunday night ; close up five churches and then concentrate and let those five or six congregations of rich people worship together in some one church, and then turn loose five of the very best men and send them downtown to the halls and the theatres and to our mission stations anywhere. [Applause.] Now I am glad that you clapped your hands, because there was at one time a man in the city of Chicago who did that thing, and his congregation stopped him from doing it, and there are many ministers who would be willing to do it. There are many in this city to-night, there are many in this hall to-night, who would be willing to do that if the congregations whom they serve in the morning would only give them permission to do it, would only urge them to do it. Now you know it is a very poor policy to send the poorest soldiers into the thickest of the fight ; and what we need in the lower part of New York and of Chicago is help from the best men, from the grandest men, from the pulpit orators.

Then another thing. It seems to me we ought to open our churches every day, in many parts of the cities, and make them attractive all through the week. When a man builds a house, what does he do ? He does not begin to think of the ornamentation, and of the parlor and reception rooms. He thinks first of practical utility, of kitchen and dining room and sleeping rooms, and then after he is able to get all those he will add some of the luxuries.

Now very many of our churches have a great deal of the luxury attached to them. There is not enough of the practical; and the churches that are to be built in the future ought to be built for workshops and not simply for temples where we can praise God on Sunday alone.

Then in the next place it seems to me we ought to start tenement-house missions. I am very much interested in this subject. Let me briefly tell you what I did last year. We try to get the people into the church, especially such people as I am laboring among, and they have not any hatred of the church. The great mass of the working people are not hostile to the church. What is their attitude? It is one of profound indifference, engendered by ignorance. Why, they do not know anything about our Christianity. They have not any idea what the church desires to do for them and is able to do for them. They do not even think of the church. They do not think of going to church any more than some of you think of going to a turnverein—a turner hall, or a horse race, or something of that kind. It lies outside of their lives. You cannot get the people to come to church. It is all very well, you know, for some people to talk, but if they will come right down to where we are they will find it out. I love dear Mr. Moody as much as any man. I appreciate his gifts and his powers. When he came into the street where I was, one night, and we had advertised far and wide, there were 274 people present, and he said, "I intended to talk to-night to the unconverted, but it seems to me you are all Christians here. Let all Christians please rise." And 270 rose. That is the way we reach the masses by bringing great evangelists into such a dark neighborhood. Why, if we had scattered thousands of circulars, or if we had advertised in the daily papers, they would have come from all parts of New York and Hoboken and Brooklyn and Jersey City, and they would have crowded that church. But we were working for that neighborhood. You cannot get people into the church in that way. I will tell you what I did. I brought the church right down into the tenement-house. This is the way I did it. I went right to the first floor of a tenement-house where there are forty-six families living. I rented two rooms for seven dollars a month. I went around on Tuesday morning. The meeting was in the afternoon. I gave every family in that tenement-house a card with a beautiful white rose on it. I hung up a little red

shield, on which I had a friend of mine paint a white rose, with the motto, "The White Rose. Come in"; and I sent on Monday a wagon-load of chairs down to those rooms. There was a big interrogation point in every man's mind. All wondered what was coming into the court. And so when they got that card on Tuesday morning, they filled the place on Tuesday afternoon. I invited only the women. I never had such a meeting as that. The place was packed. They sat a great deal closer together than you are sitting. The little place was filled to suffocation. First we gave them coffee and cake. "Ah," you say, "you wanted to buy them." Oh no, but we were not going to be outdone by the saloons. There is never an opening in a saloon without refreshments. So we gave them refreshments. And after they had their refreshments, one woman got up to go out, and I said, "Here, just wait a moment. I want to read a little out of the good book." I began to read, and then I began to talk, and just as soon as I began to talk, a woman said, "Look here, do you think it is right for that woman to—" I saw there was fire in her eye, and I said, "Wait now. I want to speak a little about God's word, and then I will sit down and talk with you." And I talked about the rich man and Lazarus—two lives, two deaths, and two eternities; and by and by I saw the big tears running down some of the faces, and I saw heads bowed; and finally I said, "Now I am going to pray, and any one of you who wants me to pray for you, please raise your hand." And reverently, but spontaneously, as though moved by one impulse, every hand was raised, and we poured out our hearts to God in prayer. That is the way that mission began last November, and it closed last May. We had two services almost every day, and by and by, after the first day, I had to get two of the largest rooms in that place, and we filled them, and then we gathered the results into our church. And that is the way we are going to work again, and I hope that is the way some of you will do. The people came in their shirt sleeves. They came just as they were. We were in their house. If we could have a hundred tenement-house missions in every big city like New York and Chicago and Philadelphia, there would be a mighty turning to God of those people who are ignorant of our blessed Savior.

THE CHURCHES AND POLITICAL REFORMS.

BY JOHN R. COMMONS, PROFESSOR OF ECONOMICS AND SOCIAL SCIENCE, INDIANA UNIVERSITY.

I AM to speak upon the relation of the church to political reforms. I shall consider—

1. What part has politics in the salvation of the world?
 2. Why does politics fail in its mission?
 3. How can politics be made an instrument of social reform?
- and,
4. What should be the attitude of the church toward politics?

There is a new idea abroad regarding the relation of the church to society. The church should not content herself with saving individuals out of the world, but should save the world. *Society* is the subject of redemption. And this not for the sake of any abstraction called society, but for the sake of the individuals who compose society. It is being recognized that the way to save individuals is not merely to pick out a few through the agencies of temporary excitement, and thus to obtain a confession of sin and a profession of faith, but to gradually develop all that is highest in every son of man, whether he be a believer or not. This is the meaning of Christ's profound saying that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust," that is, on those who profess him and those who reject him. The church must do the same. But the church has worked on the principle that it can do nothing for the unjust, i.e., non-church-members. It can build up Christian character in those only who have already come into the fold.

A deeper knowledge of humanity shows this to be fallacious. Man is a social animal. He is part of a living, growing organism. He receives life handed down by generations of ancestry. He grows up amidst an all-pervasive pressure of beliefs, opinions, sentiments, habits, and industrial conditions. He is, there-

fore, the creature of his social class. If the members of this class are weak in body, mind, nerve-force, and will-power, and therefore the slaves of their surroundings, he will be also. Hence the reformation of society is a problem of ages; not merely a question of picking out individuals after they are born, but of saving them generations and centuries before they are born.

There is no remedy known which will cure society in a day or a generation, or even in a century. It is the physiological problem of breeding. And the longer the life of the individual the longer the problem of experiment. Heredity is all-potent in any social reform. But heredity can be modified by modifying environment. Almost nothing can be hoped from adult generations whose parents have lived in surroundings of poverty, crime, and laziness, and whose childhood has been similarly nurtured. Little can be expected even from children now living in such surroundings. The Anglo-Saxon displaced the Indian from the land of his fathers, and so in society a large part of the question of reform is not how to reform but how to *displace* the baser elements.

At the same time the environment has a most powerful influence on individuals. Given a man with good ancestry and place him from childhood in such degraded home and neighborhood surroundings as exist in every city, town, and rural district of our land, and he will retrograde. His children will come into the world still lower on the scale, and the evil environment will cumulate its results from generation to generation. It is from the world about us that we get all our soul-experiences and our character-building. But it is not the physical world that teaches us. It is the social world. Life is interpreted to us by those with whom we live. If their lives are narrow, overworked, ignorant, aimless, how can ours be better? And what will be the gain to take a few individuals—even a few children—out of such surroundings, when the surroundings themselves remain? Hundreds of children are thrust in for every one that we can get out. The only remedy is to reform the surroundings, and this means to reform society from top to bottom. The exclusiveness, luxury, ostentation of the upper four hundred are but the glossy side of the shield to the herding deprivation and ignominy of the four hundred thousand who support them or feed upon them.

In a matter like this small measures effect no results; they even make matters worse. By small measures I mean empirical and merely sentimental and superficial measures. By great measures I mean not revolutionary but *scientific* and fundamental measures. Science means knowledge—profound knowledge of forces and tendencies. Without the science of sociology there can be no reform of society. Christianity means a purpose, an enthusiasm, a devotion, a faith, a love for humanity. Love and knowledge, Christianity and science, theology and sociology, must unite to save the world.

Now the first thing needed is a careful study of social conditions and the formation of measures for reform. Human nature must be studied. Social classes must be understood. The characteristics of the defective, dependent, and delinquent classes should be the familiar knowledge of every Christian. Information about labor, monopolies, taxation, money, ought not to be accepted on tradition, but by study at first hand. Evils must be comprehended before reforms are suggested. Then reform experiments everywhere ought to be examined and compared. Reforms cannot be entered upon without a basis of experience. And in nearly every field this experience is at hand. Take the matter of profit-sharing. This is a far-reaching Christian reform. And it is no longer a matter of dreams and theories. Careful students have collected the methods and results of several hundred experiments. Successes and failures have been noted and their causes analyzed. He who adopts this policy now is like the machinist who builds after an approved pattern, rather than like the inventor who risks all to gain all. So with other reforms. So far advanced is the science of sociology, based upon comparisons of practical experiments everywhere, that almost the only thing needed now is the diffusion of this science among the people at large.

But there is a radical defect of machinery that stands in the way. As soon as a policy of reform is determined upon, in whatever field, it is found that in order to be fundamental and adequate the laws of the land must be modified or new ones introduced. Government is the only supreme authority among men. It is the only institution which can make its plans comprehensive. It is the only means whereby refractory, obstructive, and selfishly interested elements of society may be brought into line with

social progress. Run over in your mind all the reforms agitated in these days and see that nearly every one requires legislation. Child-saving, prisons, charities, taxation, monopolies, money, co-operation, every effective measure for the advancement of society turns upon the formation and administration of laws. Laws must be framed and executed all the way from those which are merely permissive up to those wherein the government absorbs and monopolizes the affair in hand.

"This work of Christianizing our governments, national, state, municipal," says Dr. Gladden, "seems indeed a herculean labor, but it is one of the most immediate and most urgent of all our Christian duties." Yet the reasons which Dr. Gladden gives for Christianizing politics are among the minor and incidental reasons.

There are indeed very few Christians who comprehend the strategic position held by government, as the key to all social reforms and the Christianization of society. Take, for example, that large class of reforms connected with child-saving. This work is mostly voluntary on the part of private societies. But private societies can do nothing without the co-operation of the legislature and the administrative authorities. The rights of children must be defined and enforced as against the rights of parents. The laws of adoption and wardship must be modified in harmony with these newly-recognized rights. The legislature is the only authority which can create new rights and provide for their enforcement. Then reformatory institutions must be provided and maintained by the state according to wise principles. It is due to a lack of proper legislation that the children of the poor are to-day being overwhelmed with crime and vice, and a race of vagabonds is being brought up in our midst.

So it is with temperance reforms. There is no Christian work which needs more thoughtful and scientific treatment. But nothing can be done without proper legislation. Almost every reform you can name is to-day blocked at the doors of municipal, state, and federal legislatures.

What kind of men do we send to our law-making bodies to attend to this most fundamental part of Christianizing society? Let any one associate in the hotel lobbies with the members of a state legislature, and, especially if he is trying to promote some important charitable legislation, his emotions will fluctuate no

higher than between indignation, disgust, and pity. His pity will be called forth for those members who are serving their first term as law-makers. Strangely enough these number from one half to two thirds of the total membership of our legislative assemblies. Our laws everywhere are being made by a majority who never before tried their hands at law-making. Many of them, too, are utterly stupid. They have been elected because they were amiable nobodies and perhaps had declared for a reduction of taxes. But they have on their faces the unmistakable likeness of clay in the hands of the potter ; at least, you are certain that they are very meek tools. You look around for the master-mechanics who handle these tools. In your search you repeatedly hear the conversation of these solons among themselves. Are they talking about the progressive interests of the state? Are they alert to reforms that are needed? Do they give evidence of scientific knowledge of sociology, of economics, of penology, of public finance? Do they know what other states and countries are doing? Do they even have a conception of a Christianized society? No, they ridicule such things—unless a powerful political interest happens to be concerned. They are talking about rivalries and spoils. They descend even lower. Your disgust is aroused when you hear a senator joking shamelessly with another senator about a night spent in a house of shame. And these are the men whom a Christian people have chosen to do the greatest work a mortal can undertake—frame the sovereign laws which control the lives, property, welfare, justice, and character of their fellow citizens !

In modern society we do most of our work by proxy. We carry division of labor to the extremest limit. We cannot attend to all matters ourselves in so complex a civilization. But for that work which we delegate we try to select men appropriately equipped. When you employ a physician you seek out a man of sobriety, intelligence, and scientific knowledge of medicine. When you go to a tailor or a shoemaker you inquire for a man who has learned his trade and who knows how to measure and fit. Your minister of the gospel must be adapted by character and training to his work. But when you choose the men who do the most far-reaching and fundamental of your delegated duties, those services which are the prerequisite of all social activities, and without which all other efforts to save society are but salve

for dyspepsia, strangely enough you select from the ignorance, the vice, and the incapacity of your community.

But we have not yet found the master-mechanics who rule the legislatures. We shall come a step nearer when we are directed to the two or three men who have been appointed chairmen of the two or three all-ruling committees of the senate and the house. We approach the chairman of the proper committee in the interests of our wholly worthy charitable reform. He is most cordial and appreciative. He believes fully in the reform and will do all in his power to promote it. You go away satisfied. Soon, however, a friend of the chairman approaches you. He says the chairman has been unfortunate in some of his business affairs; that other legislation is ahead of your bill; but that if you can do something to help the said chairman out of his embarrassments he is in a position to put your bill forward and secure its passage.

Surely in the midst of your indignation you must conclude that the chairmen of the two or three great committees are the rulers of legislation. But a little observation will carry you yet deeper. The real rulers are not to be found among the members of the legislature. They are unknown to the constitution and the law of the land. They are self-appointed, private organizations which have grown up with gigantic strength in the past thirty years. The veritable law makers who stand behind the scenes and pull the strings which control the puppets on the floor of the legislature are the managers of the political party machine and the lobby. These are the organizations which have grown up under the forms of our free and representative institutions, and have engrossed the substance of power. To the people remain the husks and the bonfires. The lobby is the creature of the great corporations and the organized financial and saloon interests. It includes the brightest and most capable men in the state. The party machine is the organized clique of spoilsmen who feed from the public storehouse. And naturally enough the machine and the lobby are one. They include the same individuals. They sap the corporations and the moneyed interests on the one hand, and they dictate to the law-makers and distribute the spoils on the other.

I do not say that there are no exceptions to my description of legislative assemblies. In every legislature and municipal council are to be found able, clean, and honest men, sincerely striving to

do their duty. But can any one show such a man who will consent to remain in a state legislature or a city council for more than one or two terms? If he is not ousted by machine methods he will soon voluntarily abandon his venture. He is made to feel that he is out of his place. He can have no influence over his fellow-legislators. He therefore declines re-election, and, if his constituency is an exceptionally good one, another man like him will be elected, only, however, soon to follow his predecessor.

In the main it is as I have described it. The lobby and the machine are the rulers to-day of the American people. If we are so foolish as to entertain dreams of what we fondly call the Christianizing of society, at the very threshold of our hopes we are scoffed at by the usurpers of the citadel. Here is where the first movement upon the forces of social wrong must be made. The key to social reform is political reform, and the key to political reform is the legislative department of government.

It is the custom nowadays for newspapers and those who are alarmed at our political prospects to berate the intelligent and Christian classes of the community for keeping out of politics. These classes are in a majority. It is assumed if they would only attend the primaries and go to the polls they could easily control the elections. But in this complaint two important facts are overlooked. Politics is a business. The successful politician must give his whole time to the profession. The primaries and the polls are the least part of his work. There must be professional politicians who act as leaders for political interests, just as there are professional doctors, lawyers, teachers. The true problem is not how to do away with professional politicians, but how to get better professionals. The second fact overlooked is that our system of elections is so contrived that reform politicians cannot get elected. We elect a single candidate by a majority or a plurality vote. This narrows the choice down to the two candidates representing the two great political parties—that is to say, representing the two machine organizations and the professional politicians of those parties. A candidate free from the rule of the machine cannot get elected unless he has a majority or a plurality of the votes. But, as every one knows, reform movements must grow gradually from little beginnings and therefore a vote for a third candidate is a vote thrown away, or rather a vote for the machine of the opposite party. Now the reform elements

of the country are not always united. There are several ways of moving, says Sir John Lubbock in this connection, but only one way of standing still. Consequently our system prevents reform elements from having almost any political influence whatever. What is needed in order to reform our politics and give a fair field to all classes of social reformers is a system whereby these reform elements can elect representatives and aldermen *by less than a majority or plurality vote*. That is, they should elect representatives in proportion to their numbers, and not be compelled to wait for representation until they can secure a majority of the voters in some one or more districts. That is to say, the key to social reform is some effective kind of minority or proportional representation.

This is a political reform which has already been adopted in three cantons of Switzerland, that little land of freedom which leads the world in popular government. The reform consists briefly in abolishing the district and ward system of single representatives, and in its place substituting a general ticket as our presidential electors are chosen. But instead of giving all the candidates to the majority party, as we do with presidential electors, the successful candidates are assigned to all parties in the field in exact proportion to the popular vote of those parties. Thus in a municipal election for aldermen, if fifty are to be elected, a group of reformers numbering only one fiftieth of the total number of voters can join together, though they may be scattered in all parts of the city, can nominate the ablest man among themselves, and can be absolutely sure of his election. If they number five fiftieths they can elect five aldermen, and so on. Every group of reformers would likewise secure its fair proportion of representatives.

I cannot now enter into a full discussion of proportional representation. Suffice it to say that in a highly complex political structure like ours the *method* whereby you work is fully as important as the *zeal* with which you work. In more primitive conditions great reforms might be introduced by a Charlemagne or a Napoleon by mere decree and force of arms. But in a civilization based on popular rule an avenue must be provided whereby reforms can gradually work up from the ranks of the people, else revolution and reaction ensue.

Consider how far a legislature constituted as I have proposed

agrees with an ideal assembly, and what such an assembly could accomplish for reform. A legislative assembly as a whole should not be more advanced than the people as a whole. A legislature made up altogether of reformers would be ludicrous and short-lived. But all shades of opinion and all varieties of purpose among the people at large should be accurately represented as soon as they attain political significance. In this way those who are united on a definite reform programme should secure representation in proportion to their numbers. For this reason the constitution of the legislature should be elastic and readily responsive to the growth of the popular sentiment. At present, as is well known, reform elements do not get representation until they have almost a majority of the people and are on the verge of complete ascendancy. Again, the legislature should be composed not of the average intelligence of the community, but of the leaders of the people. If democracy means rule by mediocrity, then democracy must fail. The ability of the community will somehow find means for ruling. It is the mediocrity rather than the corruption of our legislatures to-day that guarantees the supremacy of the machine and the lobby. Lastly, the representative leaders of the people should be secure in their seats so long as they truly represent a political fraction of the people. Machine methods, gerrymanders, distribution of spoils, should not be permitted to exclude them as soon as they have gained a little experience in legislation. From one half to two thirds of our law makers to-day are not re-elected, and it is a rare thing to find a member of a state legislature who has served more than three short terms. Truly this is the secret of legislative incapacity and dull conservatism. Reform is experiment. Inexperienced men do not venture far from the beaten path. They follow the narrow footsteps of their predecessors.

What now could be accomplished for social reform and the Christianizing of society by a legislature thus constituted? Let us take the case of a city council. It would be composed of the ablest men in the city representing all interests and opinions. They would mainly be men of experience in municipal affairs and would feel that they had a life career before them. Being independent of the sinister influence of the machine and the lobby, they would devote themselves not to distributing spoils and favoring private monopolies, but would study carefully the

exigencies of municipal affairs. They would become well grounded in the principles of economics and sociology. The baser and corrupt elements of the city would indeed be also represented. Gamblers and saloon-keepers would send their leaders to the council, but instead of getting a majority of the aldermen, as to-day, they would get only as many as were proportionate to their numbers. And there is not a city in the land, not even the worst, where the baser elements on a fair count are not far in the minority.

A council thus composed would be a deliberative assembly. It would be the leaders of the people in conference. Let the tenement-house question, for example, come before them. Besides the three or four men, perhaps, who were the recognized leaders of this reform in the city, there would be a majority of the council well disposed. The larger number would be well informed as to what other cities in America and Europe were doing to meet this momentous problem. At present, if the people of a city want the tenement districts improved they are compelled to form a voluntary society, to get up petitions, to go before a council wholly ignorant and even ill-disposed, and almost inevitably to accomplish nothing permanent unless they can strangely command some political influence. But with a properly constituted council the leaders of the reform would have seats in the council. They could compel a hearing. Around them the outside sentiment of the city would concentrate. They would speak with authority. Their plans would indeed be thoroughly scrutinized and perhaps modified by the combined wisdom of all, but in some form or other they would command assent. Thus the reform would have a recognized nucleus. Reformers would find encouragement in their work. Instead of a hopeless band of private dreamers they would be a weighty, growing influence in the city. The reform itself would progress as rapidly as public education prepared the people for it, instead of being blocked by an indifferent, ignorant, and corrupt board of aldermen.

The same is true of every other reform. Street-cleaning, sewerage, local monopolies, public works, saloons, would all be dealt with in a scientific, progressive fashion. The municipal council instead of being an obstacle to municipal reform would be the wise and experienced leader. Good men would seek places in its deliberations, knowing that thereby they could exert

a potent influence in bettering the conditions of their fellow-citizens. Applied Christianity could find its true place in municipal reforms, instead of being ignominiously excluded. And when the same principles should be extended to state legislatures and the federal Congress we must surely agree that for the first time the key to the social situation would be held, and that by far the most important practical advance would be made towards realizing on earth the kingdom of God.

Another legislative reform which is to-day perhaps nearer adoption than proportional representation is the so-called direct legislation of the Swiss cantons and federation. This takes two forms, the initiative and the referendum. By the initiative a specified number of citizens may draw up a bill for enactment and present it to the legislature. The legislature cannot modify the bill, but must set a day on which the people are to vote for or against it as presented, just as we vote on constitutional amendments. The referendum, as its name indicates, is the constitutional provision that no act originating in and passed by a legislature shall be valid as law unless the people give a majority vote in its favor at the polls.

Direct legislation would be a powerful instrument for progressive reform in the present political exigencies. It would largely remove reform questions from party politics and permit the people to vote their real sentiments on important measures. By it many questions which are now pressing but which cannot get a hearing in legislatures would be immediately settled.

But direct legislation alone cannot carry social reform beyond a limited field. It is at best only a powerful check on the legislature. It gives little opportunity for deliberation and compromise in the shaping of measures, which is the essence of legislation and politics. It does not provide for experienced, able, and honest leaders in framing laws. The people in voting cannot take into account the details of bills, and in a complex civilization the details of legislation are vital. Consequently, as is found to be the case in Switzerland, the people do not vote upon the merits of measures but upon the question of "confidence" or "no confidence" in the legislature which proposes them. Thereby much progressive legislation is defeated. Two thirds of the laws submitted are vetoed by the people, and many of them afterwards in the same form are eagerly adopted. But direct legislation com-

bined with proportional representation seems, as already shown to be, exactly fitted to the needs of the political situation.

Two other reforms in the machinery of government are necessary before politics can take its place in a programme of social reform, namely, civil-service reform and the secret ballot. These are fully as important as those I have described, but are much better known and are rapidly on the road to adoption.

The question, What should be the attitude of the church toward politics? is already answered by inference if not directly. But in conclusion let me emphasize it. In the times of our ancestors the church and the state were one. Ecclesiastical questions were political questions. The two were deliberated and decided in the same assembly. To-day we have wisely separated church and state. But we have carried it too far. We have separated Christians and politics. Christians are here to save the world, that is, to reform the world. They must begin by reforming politics. They must reform both the machinery and the spirit of politics, the structure and the functions of government. Political reform is not an end in itself. It is a means for attaining fundamental social reforms. It is the doorway to the practical solution of the problems of labor, taxation, crime, pauperism. And these are but the Christian problems, how to save the world, and how to save every individual in the world. First, the people must study these social questions. There is no force in society so able to give them the right direction in their study as the spirit of Christianity. And having found what is wanted, the next thing is to find how to get it. Legislative reform in the shape of proportional representation and direct legislation is indispensable and it facilitates both these objects. These reforms would educate the people as no other institution could do, and would furnish the unfailing machinery for enforcing the plans which education has led the people to adopt. So important are these as a key to all social reforms that with their adoption we might expect greater social progress in five years than the present bungling methods permit in twenty-five years.

THE CHURCHES AND TEMPERANCE REFORM.

BY JOHN R. COMMONS, PROFESSOR OF ECONOMICS AND SOCIAL SCIENCE, INDIANA UNIVERSITY.

INTEMPERANCE is not an isolated problem. To solve it this fact must be recognized. Morselli has said that suicide, insanity, crime, vagabondage, are phenomena of civilization. So is intemperance. Ours has been a century of revolution. Old forms of social organization have been suddenly demolished. Customs and laws which regulated the lives of men have been repealed or disregarded. Every man has been left to his fate or his fortune without any recognized guidance. It has been an age of scramble. In the *mêlée* those unable to scramble have gone to the bottom.

Man differs from other animals mainly in his nervous system. This is the seat of his feelings, his intelligence, his will. In his struggle for existence the brute depends upon his teeth, his claws, his muscle. Civilized man depends upon his nerves and his brain. It is with these that he adjusts himself to his surroundings. It is his nervous system that makes him a social animal. When adjustment with society fails, it is upon his nervous system that the greatest strain occurs. This system is most delicately balanced. It is easily weakened or upset. Society is in a state of convulsion. Maladjustment with such a society is inevitable. The individual is then on the verge of that nervous degeneracy which the psychologists ascribe to the abnormal man.

This maladjustment has shown itself in startling figures the past forty years. During that time crime has increased five times as fast as population. Insanity has doubled and trebled compared with population. Suicide has increased alarmingly. Paupers have multiplied and tramp is a new word, while intemperance has become so fixed and ascertainable that it is known as inebriety. The consumption of alcoholic liquors per capita of the nation at large has more than doubled in twenty years notwithstanding

that the proportion of total abstainers has largely increased. Those who drink are more excessive than ever before ; and the proportion of drunkards has also increased.

What can be done to check this flood of evil? What can the church do? To answer these questions we must first know the nature of the causes of inebriety. When science has taught us these, Christianity and science may point out the remedies.

From the standpoint of the nervous system, what is intemperance? It is the excessive use of some anæsthetic, either alcohol, opium, chloral, chloroform, ether, or chlorodyne. The craving of the drunkard for this anæsthetic is not owing to any pleasant taste in the mouth. It is an overwhelming demand of the entire nervous system. In other words, inebriety is allied to insanity and epilepsy on the one hand, and hay fever on the other. An unbalanced nervous system, having its origin in many different causes, gives rise to the most intense feelings of unrest, irritability, and a peculiar "nagging" sensation, as though the whole body were in a state of terrible unceasing agitation. These feelings, accompanied by the memory derived from previous experience on the part of the sufferer that alcohol or some other anæsthetic will quiet the nerves, creates the irresistible craving for that anæsthetic. It is a morbid appetite, but it is overwhelming, and is far more inexorable than the simple appetite of taste for some palatable drink. The drunkard loathes the taste of whiskey. He washes it out of his mouth with a glass of water. It is not the *intoxicant* he wants, but the *intoxication*.

The fact that most inebriety among Teutonic peoples is alcoholic is an historical accident. The diseased condition of the nervous system is the essential fact. With us it takes the form of alcoholism. With Asiatics it is opium-eating. It may be also chloral, chlorodyne, or ether. But alcohol has an advantage over other anæsthetics in that it is also a stimulant. Its first action is to spur the circulation. It exhilarates and then soothes.

Inebriety being a disease of the nervous system should be studied by the physiologist and the physician. The question to be answered is, What is the nature of the structural degeneration of nerve walls and nerve cells which causes these feelings of nervous agony? The medical writers hold that the disease may be very different in character for different persons. In one it may be an excessive growth of the nerves and nerve cells—hypertro-

phy; in another a defective nutrition—atrophy; in another an unequal development, especially where the brain has been cultivated at the expense of the nerves. In some it may be the unnatural growth and hardening of the walls of the nerve cells, thus crowding upon the nerve matter itself. Or, there may be a fatty degeneration of the nerve substance. And finally it may be a constitutional blood poisoning which has eaten away parts of the nerves. In all cases there is some structural defect in the substance of the nerves or brain. And this is exactly the case in insanity.

The close relation between insanity and inebriety is a potent revelation from the modern scientific students of intemperance. I do not refer to the fact that a drunken man acts and talks like an insane man, for the shallowest student can see that, but to the fact that the causes which lead him to drink are similar to those which impel the insane man to his mad acts. The inebriate is insane while he is sober.

Second, the moderate drinker who does not get intoxicated. This man is blamed mainly because of his bad example, and not because of any direct injury to himself or others. "Yet," says Dr. Wright, "it will appear in the sequel that the steady drinker is the unwitting father not only of a dreadful fate oftentimes to himself, but that from him, especially, through organic nerve-changes which eventually become hereditary, springs not the inebriate and the lunatic alone, but not uncommonly the criminal also."

Third, the periodic or spasmodic drunkard, the man who reforms, signs the pledge, shows deep remorse, and then plunges headlong into the wildest excess of intoxication, again to reform and repeat the same cycle. "He is," says Dr. Wright, "a standing puzzle, . . . the source of more hopes and more fears, more suspense and dread, more admiration and disgust than any other species of drunkard." He is the true type of the drunkard in his essential nature, and in his make-up will be found the various causes of inebriety.

The causes of inebriety, like those of other diseases, may be fruitfully classed as predisposing and exciting. Predisposing causes are "those which render the body susceptible to disease." "Exciting causes are those which excite an outbreak of the

disease in bodies previously predisposed to it." * We may examine the different causes of inebriety from these standpoints.

Of course the most potent cause of intemperance is alcohol itself. Alcohol is a poison. Its daily moderate use results in abnormal growth and hardening of the connective tissues and cell walls throughout the body, especially in the liver, kidney, and brain. Plainly, as a result, the inner substance of these organs must be gradually compressed and strangled. The nerve matter is disturbed in its action and degenerates day by day. Finally the point is reached where the balance is upset, when an exciting cause is presented, and the moderate drinker becomes the outrageous drunkard. The nervous system becomes disorganized and unstable, and nothing can quiet it except his familiar anæsthetic and stimulant.

But it is agreed by the highest authorities that the use of intoxicants by a perfectly healthy person is only one of the minor causes of the disease inebriety. Says Dr. Wright, "The greater proportion of the oinomaniacal neuroses is to be found in those who have received them by inheritance; from the epilepsy, the insanity, the vice and misfortunes and physical injuries of a world long since dead and gone."

Alcohol as an exciting agent must of course always be present, else there could be no intoxication. Its seriousness occurs where a person already subject to the nervous disease through predisposing causes is induced to take the first glass of liquor. In such a person there follows an immediate frenzied seizure upon the intoxicant as soon as he perceives that it allays the nervous instability and agony which he suffers. The slightest smell of alcohol will reawaken the old craving of the reformed drunkard, and his will is powerless before it. Children who have inherited the diseased or unstable condition often show a wild yearning for an intoxicant which once they have tasted.

Here is of course the supreme argument for the prohibition of the liquor traffic—children and young people must not be allowed the first taste of liquor, and the exciting agent must be removed from the reforming drunkard.

To physical and mental shocks are ascribed by Dr. Crothers twenty per cent of all inebriety. These are especially "blows on

the head, sunstrokes, railroad accidents, and injuries which have caused stupor or periods of unconsciousness, or profound wasting diseases." The mental shocks are domestic, business, and financial trouble, religious hysteria, disappointed affection, and fright.*

Other diseases which lead to inebriety are those affecting the vital organs and the blood, such as lung-disease, dyspepsia, licentiousness, rheumatism, and gout. Shocks and diseases result in abnormal nutrition or degeneracy of the nerves and brain, thus calling for narcotic relief.

Diet, sanitary conditions, and occupation, combined with heredity, are the most far-reaching of the predisposing causes of intemperance. The diet of the rich may be too luxurious, that of the poor unwholesome, insufficient, and innutritious. The nervous system is not sufficiently nourished, and there is a craving for something to stimulate and soothe. The salted meats and the adulterated groceries of the poor, together with the ignorance of cooking, are probably a co-operating cause for more than half our intemperance. Children are brought up without wholesome or sufficient food, their bodies are starved and puny, and when they grow older and are compelled to work their strength cannot withstand the nervous strain. Intoxicating drink is their inevitable refuge. I know of no temperance reform more urgently needed than cooking schools.

Bad diet is usually found with bad homes. Says Dr. Kerr : "Ill-ventilated and overcrowded dwellings, from the vitiated state of the air within them, occasion a languor and sluggishness which lead to functional derangement, and produce a profound feeling of depression which in many cases predisposes and excites to intemperance in alcohol." Tenement-house reform is profound temperance reform.

Occupation underlies many other causes. It determines diet and tenement. In itself it acts in two ways. In the learned professions and business enterprises, where there is usually a sensitive nervous organism combined with modern high-pressure competition, nervous irritability arouses the craving for intoxicants. Stock-brokers, editors, physicians, are especially liable.

But these classes usually have *variety* in their work. Competition with variety often strengthens the mind and nerves. In our insane asylums the largest proportion of inmates is furnished

* Kerr, p. 181.

from farmers' wives. It is high pressure combined with monotony that causes insanity. So with intemperance. The working classes of our day do not learn an all-round trade. They are appendages to machines. Their occupation is cramped; they work in a groove; the intellect is not invited. Long hours, heated and unsanitary surroundings, and no variety in their work lead to a craving for stimulant and anæsthetic.

Heredity is wholly predisposing. Dr. Crothers ascribes to it sixty per cent of intemperance. Here we see the close relation between inebriety and insanity. A notable fact of heredity is the interchangeability of nervous diseases. Heredity does not necessarily produce *identity*, it produces *like*.

Dr. Kerr says of the offspring of insane parentage that one child may be an idiot, a second an epileptic, a third becomes insane at puberty, a fourth is an inebriate, and a fifth is neuralgic. And so with the families of many inebriates. One member is insane, a second is hysteric, a third is melancholic, a fourth is asthmatic, a fifth is an inebriate.

But it is not necessary that parents be insane or inebriate in order to get a predisposition to intemperance in their children. Consumption, rheumatism, gout, or some profound constitutional disease will do the same. The overwork of mothers in factories and sweat-shops is the very hot-house of drunkenness for generations to come. Whatever bequeaths a defective or deficient nervous system will predispose the inheritor to inebriety. To these four causes, bad diet, bad homes, occupation, and heredity, co-operating and cumulative, may safely be attributed three fourths of modern intemperance.

Other causes might be mentioned. The voluntary idleness of the rich and the tramp, the involuntary idleness of the honest workingman. In modern industry long hours of exhausting work alternate with seasons of out-of-work. Intemperance in drinking is the corollary of intemperance in working.

Our system, too, of popular education, by putting undue strain on the intellect at the expense of the body and establishing an arbitrary exalted standard which only the brilliant can attain, results in nervous irritability and sows the seeds of intemperance.

With this survey of the causes of intemperance before us, it is plain that no single panacea will effect its cure. The disease is as deep as civilization. The cure is the whole range of social

reform. Let us rapidly survey these reforms. The first to notice are those measures which prevent the origin of an unstable nervous condition. A healthy body and a healthy nervous system are the first requisites. The diet can be improved by plain instead of luxurious living on the part of the rich, especially for children, by cooking-schools along with common and high schools for rich and poor, and by laws against the adulteration of food.

Tenement-house reform involves more than inspection. It involves demolition, and it may involve municipal ownership and management, as in Liverpool and Glasgow. Certainly it depends on cheaper street-car fares, and these can be adequately secured only through municipal ownership of lines. Sanitation in dwellings and factories will cure intemperance as it lowers the death rate.

The level of competition in business must be raised. Competition is good, but excessive, prolonged competition is degrading. Here government must intervene. There are needed shorter hours of labor, protection from Sunday labor, Saturday half-holidays, factory laws protecting women and children, and abolition of sweat-shops. Wages, too, must be better, especially for the lowest laborers, and there must be security of employment and better educational methods.

When all these social reforms are carried out it will be possible to have universal prohibition. This is a preventive measure, but not a positive cure. It should be extended wherever it can be enforced. Sweden and Norway and South Carolina have shown us the next best system. They have taken the element of *private profit* out of the retail liquor business and have made it a government monopoly. They have established *public profit*. There is danger that this, in relieving the people from taxes, may operate against further prohibition, but at any rate it is better than our system of high license, which combines the twin evils of private profit and public profit. It seems plain, however, that intoxicating liquors ought not to be sold at cost. The profits must then be enormous. Norway has hit upon the plan of turning them into various charitable, religious, and reformatory institutions. This is the best that can be done, but it looks like a bonus to the saviors of society not to oppose the industry that gives them something to do.

So much for the prevention of drunkenness. Can the drunkard himself be cured? At present there are two cures that have the approval of the public, moral suasion and imprisonment. Both are sad failures. Notwithstanding the influences of religion and moral suasion and the periodic cycles of temperance revival, the per-capita consumption of liquor has doubled in twenty years.

Imprisonment, on the other hand, is not only not a cure, it is a powerful stimulus to the disease. It is said that ninety-nine per cent of the drunkards who are committed to prison are sure to appear again for the same offence. One woman in England has been committed two hundred and fifty times for drunkenness, and American workhouses have "rounders" whose records run from twenty to one hundred and fifty commitments. This is indeed the climax of that burlesque which we fondly call "justice." We simply clean up the drunkard for fifteen to thirty days, then send him out with a pungent, newly whetted appetite for another debauch.

When inebriety is recognized as a disease the chains of morality will not be broken, as many seem to fear, nor will the drunkard be petted and fed with soothing syrup, but he will be treated like a madman. Industrial hospitals will take the place of workhouses in the vicinity of large towns and cities, for temporary cure, and there will be one or more state hospitals for their permanent treatment. Admission will be voluntary or compulsory. Treatment will be scientific, military, medical, and hygienic. The inmate will be compelled to work, he will be taught a trade, and his surplus earnings will be set apart for his family and dependents or for himself on release. He will not be sent up for thirty days, but *until cured*. Succeeding commitments will be cumulative, and the third or fourth will prove him incurable. He will then be confined for life. When in the judgment of the physician and the superintendent he is cured, he will be released, not unconditionally, but on *parole*, with official supervision and monthly reports, to be returned if he backslides, on a warrant from the superintendent without the intervention of the courts.

This is the best that medical science and prison science together offer for the cure of drunkenness. But all positive cures have organic relations with preventive measures. The

disease is curable, or at least its course can be checked, but there are two indispensable conditions: *total abstinence* and *freedom from predisposing and exciting causes*. The first condition involves prohibition, the second involves social reform. As long as men are overworked, involuntarily idle, have poor food and bad homes, there is no permanent cure for their drunkenness.

I have not spoken directly of the place of the church in this matter of intemperance. Yet everything I have said is directly the true work of the church. There is, however, one profound fact and one unbounded field of work which I have omitted. Human conduct is fundamentally a movement toward the greatest pleasure and movement away from pain. A man drinks because it gives him pleasure and relieves his pain. If he does not drink, it is because he finds greater pleasure elsewhere. But man differs from the brute in this: his pleasures may be those of art, literature, politics, religion, benevolence. These are refined and exquisite. They leave no room for drunkenness. The whole thing is a question of what we call character. The highest character finds happiness in these highest activities—the lowest only in sensual indulgence. To merely tell a man to quit drinking is mockery. Tell him to quit and then build up his character so that he can have pleasure in better things. Here is the work of the church—the old work of character building, but on a broader basis than ever before. It is not merely conventional worship, but everything that gives the man a better body, a better nervous system, a broader outlook. It is the institutional church in its fullest scope. It is the friendly visitors, organized, intelligent, faithful. I have advocated shorter hours and better wages as essential to temperance reform. Yet I know these cannot safely be granted to men whose minds are low. It is the duty of the church to make men worthy of industrial and social reform. Individual reform must accompany social reform. Each is essential to the other. Intemperance is a social disease and an individual disease. It must be attacked from both sides. Christianity and true religion are equal to the attack if only they summon to their aid psychology and sociology.

THE CHURCHES AND ORGANIZED CHARITIES.

BY REV. HORACE G. HOADLEY, SUPERINTENDENT OF CHRISTIAN VISITATION AND CHARITY, WATERBURY, CONN.

THE principal reason, no doubt, why our organization, if it may be called an organization, is represented here is because of the exceptional form that it has taken. It is simply the Protestant churches of Waterbury co-operating under a continuous arrangement, one purpose being distinctively charitable work. The subject for discussion at this time is, The Churches and Organized Charities. As applied to most cities this subject would imply that one or more general charitable organizations existed there. One group of sympathetic citizens believe in relieving the poor by gifts of food and coal. Another group who think these gifts are often made in an indiscriminate manner have associated themselves in a Charity Organization Society for thorough investigation and registration of cases, in order to prevent overlapping of relief and the pauperizing of the poor. Other persons still are interested especially in children and have formed a Children's Aid Society. Waterbury had grown rapidly and was still a small city of about thirty-three thousand people and none of these organizations had been formed there. There was, indeed, a large sewing school, and a boys' club, and other similar forms of charity, but there was no organization that went much into the homes of the people. There was, therefore, a clear field. Dr. Joseph Anderson, pastor of one of the churches, proposed a co-operative effort by the churches as such. The result was that two and a half years ago the plan took shape under the name of "The Directors of Christian Visitation and Charity," the board of directors being composed of the pastors for the time being of the Protestant churches of the city and one layman from each church, the laymen to hold office for two years and their successors to be elected by the board upon the nomination of church or

pastor. Some high authorities hold that the constituent elements of a general charitable society should be citizens as such. We believe that ideally they should be Christians as such ; and, although it may not be practicable in all communities to carry out this ideal, we have been trying to do so, and have met with no serious obstacles. I do not mean that we refuse the co-operation of non-Christian persons and organizations, but that the control of affairs is in the hands of Christian men exclusively. These Christians are representatives of the several Protestant churches. Thus we recognize the existence of different bodies of believers, and are working toward unity of action through co-operation. We have eleven Protestant churches in our city. Only one church has declined to co-operate, formally at least. The remaining ten have continued to be interested : three Congregational churches, two Episcopal, two Methodist Episcopal, one Baptist, one African Methodist Episcopal Zion, and one Lutheran. All of the pastors without exception, and a number of the laymen, show a real interest in this co-operative effort. Six of the churches have paid money into the common treasury—from twenty-five to one hundred dollars a year each.

The enterprise originated in this way : An unknown person of Waterbury, still unknown, put into the hands of one of the leading pastors, through some third person, securities for the payment of one thousand dollars a year for five years for charitable and missionary purposes, leaving it to him to determine what form and direction the work should have. The only condition imposed was that churches and individuals assist by giving money to carry out the plan. It seems to me that this was a wise way for a benevolent person to give. The sum was not large enough of itself. The churches must give and therefore must be informed of the undertaking and be led to enter into it. And the annual gift from the unknown donor was to be continued long enough so that the effort might gain general favor and support.

We unified our plan by adopting the one method of visitation. Accordingly the name chosen was "The Directors of Christian Visitation and Charity," the first part of the name suggested by that of an organization in Dr. Parkhurst's church, and the second part, Charity, added out of regard for the popular demand. To visit people in their homes and lead the Christians of the churches to visit people in their homes has been the one

essential thing that we have done. We hold no evangelistic meetings. In Waterbury at least that work probably belongs to the several churches. We hold public meetings to describe our work to its supporters. And we hold meetings of little groups of visitors in order to talk of the interests of particular families, to show the visitors the possible scope of their work, and to instruct them in their duties. But the people whom it is our ultimate object to benefit we *go to see where they live*. We have, indeed, had a penny provident fund to encourage the children to save money, and a broom shop as a work test and opportunity for temporary self-support for men out of work. But these methods have been incidental rather than essential. In visiting we have not set any limit to the good results which we would try to accomplish. As a matter of fact our visits have been of three kinds: First we have made an annual canvass of the apparently non-Catholic families who, according to the city directories, have moved to the city during the previous year. There are some hundreds of such families every year. The information obtained by the canvass has been given to the pastors and churches. Secondly, about ninety visitors from several of the churches have been enlisted in the work of inducing people to study the Sunday-school lessons at home, and the visitors have made the periodical distribution of the lesson books an occasion for a friendly call, for the work has been systematized by organizing the visitors and members churchwise into home departments of the several Sunday-schools, each visitor having her members whom she visits once a quarter and reports upon. In our canvass among new comers we enroll new members in the home departments and assign them to particular visitors for continuous attention, thus bringing the stranger into definite relations with one church and one Christian. Of course church preferences, neighborhood relationships, and mutual adaptability are regarded in the assignment so far as possible. It is easy by the use of a card catalogue to systematize the matter and make any necessary changes without confusion. There are about two hundred and seventy-five families so visited by unpaid helpers from the churches. We have had the method in operation more than two years. Seven of the churches are now working along this line. Each church is working by itself, but in a thoroughly co-operative way, for the superintendent of Christian Visitation and

Charity supervises the whole and conducts the quarterly meetings of twelve groups of visitors, the meetings being held in rotation. All this has a bearing upon our subject for two reasons : first, that among the families visited in the way described some have been discovered whose pecuniary wants have required attention. They were just the sort of people whom sympathetic Christians are looking for, the kind who are not ready to tell of their needs except to a person who has had the opportunity to make herself well enough known to prove her real regard for the sufferer. Charity experts have argued against combining spiritual and distinctively charitable work in a way to imply that the Christian visitor if she represents a church is necessarily a proselyter. But that has not been our experience. To combine the broadly friendly visitation with the distinctively charitable visitation is to the advantage of each. Another reason is that among the many visitors enlisted in the easier work of making what often amounts to simply a social call one discovers visitors of ability who can be used in treating difficult cases of poverty and moral degeneracy. The only remedy for poverty in most cases is a strong, loving personality. To find out the needy person and the person who can exert the necessary spiritual power and then get the parties together is the problem. We have found twenty-eight visitors who have a greater or less degree of such ability, and who have undertaken one or more of the so-called charity cases that have come to our knowledge, and are making a continuous effort to render to them this truest sort of help. There are twenty others who are co-operating with us in a similar but less definite and continuous manner. This visitation among families who have come to our attention as being poor is the third kind of visitation in which we are engaged. The machinery of the home departments of the Sunday-schools has enabled us to make a beginning in the direction of a church-wise organization of the charity visitation, for the names of charity cases are sometimes simply added to the visitors' lists of home-department members, and the interests of the poor families are discussed at the same quarterly meetings. No doubt it will be necessary to hold more frequent meetings of visitors engaged upon acute charity cases, but a good deal can be accomplished by correspondence and by conversation at the office of the superintendent as occasion requires.

And this leads me to say that we as an organization co-operate with bodies of Christians, and of non-Christians too, who follow not with us—that is to say, with bodies not formed by us and not under our supervision. Here is a ladies' benevolent society or mission circle, or band of King's Daughters, connected with a particular church, or not so connected. We co-operate with them, and want to do so more and more. We do not assume to do all the charitable work of the community, nor do we assume to dictate how a certain case shall be treated. But the superintendent is more than willing to use whatever special training and facility he may have in making thorough investigation of the cases which the mission circle or band of King's Daughters has undertaken to help. I simply report the facts and my opinion as to what should be done. That body of benevolent ladies may accept my advice or not. So too they may ask me to carry out some plan of theirs in connection with a case. If it commends itself to my judgment, I do so. On the other hand, when a poor family comes in the first instance to my attention, if it has any claim upon a particular church, or if there is any reason why a certain church organization should undertake to meet its needs, I turn the case over, after investigation, to that organization for continuous treatment. To state in general terms the relation of our work to that of the churches we take it to be our duty to play into the hands of the churches, so to speak, and not to do the further work which ought to devolve upon the churches themselves. If we should, we should deprive the churches of one important form of spiritual activity ; and if personality is the remedy for human ills, how can two or three hired agents undertake to help the poor of a whole city ? It will be necessary to raise up a large body of visitors. It is our part to do the intermediary work : to find out the cases of need and the churches and individuals that ought to minister to them, and then pave the way. Afterward we are to ask whether the work was done, and we ourselves are to do the necessary things which the lay visitor cannot do.

This policy of continually throwing back the responsibility upon our constituents is also carried out in the matter of obtaining direct material aid for the poor ; for, of course, personal influence is not everything. Cases arise in which material aid is a good thing in itself, and also must be granted before the real

curative process can begin. But we have preferred not to have any relief fund, except for emergencies in the strictest and most temporary sense. Our income has been used almost exclusively to cover the expense of bringing personal forces to bear. If the giving of food, shelter, or fuel is found by investigation to be a wise form of treatment, the superintendent submits the case to that church, benevolent society, or individual of the community that is most responsible or most likely to be interested. A number of persons have at our request named certain periodical sums up to which they would be willing to be called upon for the relief of specific cases, provided the cases submitted commend themselves to them as requiring aid. An immediate gift by the superintendent is regarded as an advance unless the case is fairly an emergency case. It must be submitted and the money collected. So we keep in close touch with the benevolent sources from which the money must come. The givers come to know the needs of the poor in detail and the difficulties and perplexities that have to be met in trying to help them. It is a laborious method ; but, for one thing, gifts are more liberal for a particular case which rouses pity than to an impersonal fund. Sometimes the person to whom the case is presented is more or less reluctant to give, not altogether approving of the proposed treatment. This is instructive to the superintendent, and relieves him from bearing the whole burden of responsibility. Thus the givers really assist him in a measure—persons who cannot or will not visit the poor. This policy gives them that part of the financial burden to bear in which co-operation between the churches is not necessary, and leaves us our income for the more important and less appreciated work of trying to build up the characters of the dependent.

From the standpoint of the churches the form of organization which we represent as compared with a Charity Organization Society has this advantage: that the superintendent treats visitors not merely as individuals but as members of particular churches. He assigns a poor family that has some leaning toward a Baptist church to a Baptist visitor, if possible, and an Episcopal family to a visitor of the Episcopal church. This may enable the visitor to accomplish more, and may be of real advantage to the church. The superintendent also tries to associate in their work visitors of the same church—making a vital element in the church life.

The fact that the superintendent represents religious bodies ought to give him a deeper and broader conception of charitable work than he would otherwise have, without making him less practical, and positive, and severe too upon occasion.

But suppose that a Charity Organization Society is already established in the community, or that it seems to be the best, or the only practicable, form of general organization, what attitude ought the churches to take toward it? They should try in every possible way to advance its interests. Why should they not co-operate with non-Christian bodies and individuals in such a cause? The essential principles of the Charity Organization Societies are such as every pulpit ought to commend. They put character first. Better circumstances must come afterward. Here is a family of nine : man and wife and seven young children. The man has been out of work for some weeks, and it is now difficult for his good wife to get the bare necessities of life for the family. The man has been an insurance agent in a small way. He has lost his work because he took to drinking. His hands are soft, he is proud of his education, and does not care to go to work with his hands in a shop. But no other place offers. One's impulse is to begin by making the family comfortable ; for the wife is an excellent woman, and there is no doubt about the innocent children's being in need. But according to Charity Organization Society principles one must not take the pressure of responsibility off that father. He must be induced to accept the work in the shop. When he has accepted it, you may loan him a little money. But you must insist upon his paying it back. It must be a real loan. For, being the kind of man he is, the great lesson that he needs to learn is that he must struggle for what he gets. This is fundamental Christian instruction to the man. The principle involved ought to be preached in the churches because it contradicts the materialistic sentiment, prevailing among Christians as well as others, which places bodily welfare, in such a case, above moral considerations. Take another illustration. Here are a mother and three children, with no relatives to do anything for them. The mother is shiftless and otherwise thoroughly immoral in her habits ; but she says she loves her children and can take care of them, only that just now she is out of work and has to ask for help. She may really have strong natural affection for her children. The facts being well

ascertained, what ground shall the Christian take? It is safe to say that most Christians, as at present educated, would be moved by the woman's evident motherly affection to help her and so make it possible for her to keep her children, and continue her baleful influence over them till they have become like her. The Charity Organization Society would say, No, with all the moral energy at its command; for it regards character rather than natural affection. Those children should be put into good homes. Church-members need to have these principles enunciated and illustrated in such way that they shall be compelled to grant their truth. Thus the churches of a community ought to help the Charity Organization Society. One limit of that society's influence is the number of unpaid friendly visitors who can be obtained. That number is always less than the cases in hand call for. Pastors should induce some of their best people to offer their services.

But the Charity Organization Society does not stand entirely in the attitude of asking the commendation and help of the churches. It stands as a necessity to the churches, and that because of each one of the three essential features of its plan. These features are investigation, registration, and disposition. Poverty is a great fact. It constitutes a great need of men whom the churches ought to meet. It also constitutes a great opportunity for the churches, for in meeting the need of a poor man the Christian disciple throws open a door by which he can reach his inner life. The opportunities for really getting near to men are few and should be prized accordingly. Why is it that the poor do not get what they need? I believe that one great reason is that because there is real poverty there is also imposture, and that with the real poverty there is shiftlessness and viciousness. These facts so complicate charitable work that the ordinary benevolent person, not devoting sufficient time or thought to the cases that come to hand, often gives the wrong kind of assistance, or refuses to do anything because he has been deceived so many times. These facts point to the need of careful investigation on the part of some one who has the requisite time and ability to find out the truth and recommend the proper treatment. During a recent period of three months the proportion of cases which we accounted to be unworthy of any pecuniary relief at all because of shiftlessness, imposture, or vicious habits was 37 per cent of the whole number. They needed

something different from a direct gift. They needed to be brought to themselves, to see that they must not live their lives as they were living them. And 54 per cent of the whole number would probably have received more permanent harm than good if they had been assisted hastily without ascertaining just how the help ought to be administered, if at all. There is need of a central agency for investigation with special means of finding out facts from neighbors, former employers, and town authorities, and with facilities for determining the character of applicants by a work test as in woodyard, broom shop, or laundry. It is sometimes months before all the essential facts in a case come out. Some cases are perplexing. One member of a family is sick, other members of the family in spite of that fact are spending what little money they can get for liquor, and all are apparently in need of food. Again, a good industrious man will, on account of some prejudice, refuse to do a certain kind of work. He is not, therefore, to be classed offhand as unworthy. There is need of discrimination. Why is it that the worthy, unfortunate poor have their needs only half supplied by Christians who have enough and to spare? It is partly because benevolent people feel so uncertain that any particular case is really deserving. Investigation by a competent agent is therefore necessary in order to assure kind people that certain cases commended to their attention ought to receive liberal, and some of them continuous, relief. In the name of the patient, half-neglected sufferers let there be a central agency thoroughly supported by the churches.

Passing now to the second feature of Charity Organization Society work, namely, registration, the necessity of keeping systematic and complete records of the cases might easily be shown by giving facts in detail. In the period of three months just referred to thorough registration might be shown to have been important in 21 per cent of the cases that came to hand, in most instances to prevent the overlapping of relief, which is demoralizing to the recipient; but also to supply accurate information to persons who have become interested in families some time after they came to our knowledge. Registration can be made thorough and effective only by a central agency.

And finally there is the work of making disposition of the cases. I raised the question a few minutes ago why it is that Christians take so little advantage of the opportunity that the poverty of certain families affords for getting into their confi-

dence, and doing them real service. It is largely because the facts which would appeal to them are not brought to their attention. They are not shown what to do. They have had little or no training in such work. It has never been laid upon their consciences in specific cases as a duty. It is one thing for the minister to preach on charity. It is another thing to have a man who is himself devoted to the work of ministering to the poor say to a Christian, "There is a German woman two blocks from here whose husband has gone to New York to work and will send her home no money. She cannot go out to wash on account of her little children. Will you not go to her as a neighbor and then try to find her some washing to do at home?" That seems practicable. It is difficult to refuse. This request may be the means of releasing latent powers for doing good which otherwise would never have been exercised. It is only a paid visitor who has a thorough knowledge of the whole field and is in the way of knowing what families are in trouble and who can render the kind of help needed, that can bring about such happy adjustments. Christians need to be led into service. Families are suffering for their counsel and earnest, practical help. The agent of an organized charity can show the Christian that it is possible for her to do the needed service, and that it will pay. For this reason most of all it seems to me that the churches of a community need an organized charity.

Question: I would like to say I was very much interested in the paper because it meets a condition of things in my own city. I was in considerable doubt just what we ought to do. We have just organized a charity organization, and I was uncertain how it would affect our work because I feel the necessity of this personal help, and I was afraid members of the church would feel, now we had started an organization, the rest need not do anything else, and I was dubious about this; I feel the force of the suggestions, and can see now how the central organization will be of advantage.

Answer: I think it will be if the central organization will interest the people of the church to aid it. People seem to think they have compounded with somebody else to do this thing for them, but my part being simply intermediary between the several churches and organizations, I insist that the individual shall do his share.

SOCIAL.

BOYS' BRIGADES.

BY PROF. HENRY DRUMMOND, F.R.S.E., OF GLASGOW.

THE boys' brigade requires at this time of day no words from any one to recommend it, because for ten years it has been experimentally at work, and has been a tremendous success. It was started by a young volunteer officer, Mr. W. A. Smith, about ten years ago, and we have now about twenty-six thousand boys in the brigade, in town and country, and fifteen or sixteen hundred young men acting as officers. The officers are very many of them volunteers or volunteer officers, but many are private citizens. The boys belong mostly to the working classes—as a rule to the messenger boy or apprentice class—and the ages are strictly limited to from twelve to seventeen years. When a boy is seventeen he must leave the organization. Of course something else is usually provided for him ; but he must leave it.

Let me explain in a sentence what the genius of the boys' brigade is. Those of you who have tried to work amongst boys have already discovered what kind of an animal a boy is. He is not a solid ; he is a gas. He is not a human being ; he is part savage and part animal. You soon find out that to deal with boys as you would deal with grown-up persons is impossible ; you have to adopt special methods. As a rule the methods that are adopted to win boys fail from mere lack of knowledge of what kind of a being a boy is. Even in Sunday-schools much of the time is spent in the vain effort to keep order, and very little time is left for moral instruction or moral influence.

Now, Mr. Smith, of the boys' brigade, recognized that, and hit upon a very brilliant idea for getting at boys. He asked a small band of fairly average workingmen's boys to meet him on a week night—not on a Sunday. Instead of calling these boys

"boys" and setting them down in a row before him to hear him prose, instead of spending all the time telling them to "stop," "keep quiet," "hold your books up," and so forth, he stood them up in the middle of the room and called them "soldiers." Then when he issued an order every boy in the room instantly obeyed it. He felt that, as a soldier, he must do so, and was delighted to do so. After they met a few nights, to keep up the delusion a twenty-five-cent cap was furnished them—at their own expense—and a fifty-cent belt: that is all the equipment necessary to form a company of the boys' brigade. In your country I have seen several companies, and was very much astonished at the gorgeous liveries you use—especially to observe that the equipment of the officers included uniform, epaulets, and swords. We do not allow that. Neither officers nor boys wear any more "uniform" than I have named. We want to make the brigade accessible to the poorest boy and to the poorest officer. We want also to keep down militarism. We do not want to allow the boys to think they are soldiers beyond the one point. The cap and belt is all we find necessary. We can *make a boy* for seventy-five cents. [Applause.] That is all the cost to us, except, as time goes on, a dollar for a rifle (warranted not to go off), which is generally provided by the officers and their friends. The reason we have the rifle is because a boy is a volatile creature who needs constant change. After he has been drilling some time, unless you get something new, he will become weary and possibly leave; but by introducing changes you can keep him interested from his twelfth to his seventeenth year.

You will ask me, perhaps, "What object is that to the boy?" Well, in the first place, it teaches the boy a number of ordinary virtues. When the boy comes upon the appointed night, if he is not there to the second he is locked out. Military discipline is kept up in the strictest form. We have found that strictness almost to the point of hardness is a necessity, and, although it may seem hard to the boys, it is by far the best way in the end. Every boy who is a second late is thrown out of a chance for the good-conduct badge. If he comes with a dirty face, he is turned out to get washed. If he misbehaves, he is told he must be court-martialed or put into the dungeon, or something else equally terrible to the military mind; and the mere threat is quite sufficient to insure good discipline. The old way was to bribe a boy and

coax him, to tell him how much you wanted him ; but these brigade captains tell him they do not care, and do not want him, and pretend that they are doing the boys an enormous favor coming there. That reverses the situation, and the result is the boys come with far greater avidity. Then, when the boys' drill is over, as a rule there is a short prayer, it may be the Lord's Prayer. Every boy takes off his cap at the prayer—perhaps for the first time in his life—and so he learns reverence. If on the street, he has been taught to salute when he meets an officer. Thus he is taught courtesy. In this way the boys learn respect, punctuality, obedience, and a large number of other virtues ; and you can understand how after five years, with that kind of discipline bearing down on him, these things will be gradually engraved on his character.

At the end of each drill, as I have said, there is generally a short prayer, but in addition to this, in most cases, there is a short address. The captain stands before his boys and gives them a straight talk of five or ten minutes upon any subject he thinks suitable, but mainly upon some religious subject, it may be in connection with their Bible lesson. They have a Bible-class in connection with each company. Every company must be in connection with a Christian church, the Y. M. C. A. or some other suitable organization. It is not allowed for any man who has no such connection to start a company of the boys' brigade. He must do it in co-operation with some suitable association, and this gives the organization stability and standing.

The boys' brigade is a religious movement. Everything is subsidiary to this idea. It may not always be brandished before the eyes of the boys themselves in so many words, and it would not be wholly true to the type of boy-religion to over-advertise it ; but at bottom the boys' brigade exists for this, and it is never afraid to confess it. On the forefront of its earliest documents stand these words : "The object of the boys' brigade is the advancement of Christ's kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness." That flag has never been taken down. "A true Christian manliness"—that is its motto ; and the emphasis upon the manly rather than upon the mawkish presentation of Christianity has been its stronghold from the first.

Contrary to a somewhat natural impression, the boys' brigade does not teach the "art of war," nor does it foster or encourage the war spirit. It simply employs military organization, drill, and discipline, as the most stimulating and interesting means of securing the attention of a volatile class and of promoting self-respect, chivalry, courtesy, *esprit de corps*, and a host of kindred virtues. To these more personal results the military organization is but an aid, and this fact is continually kept before the officers by means of the magazine which is issued periodically from headquarters, as well as by the official constitution of the organization. With the officers, saturated as they are with the deeper meaning of their work, feeling as they do the greatness and responsibility of their commission, it is an idle fear that any should so far betray his trust as to conceal the end in the means. As to the retort that the end can never justify such means, it is simply to be said that the "means" are not what they are supposed. To teach drill is not to teach the "art of war," nor is the drill spirit a war spirit. Firemen are drilled, policemen are drilled, and though it is true the cap and belt of the boys are the regalia of another order, it may be doubted whether drill is any more to them than to these other sons of peace. That the war-spirit exists at all among the boys of any single company of the brigade would certainly be news to the officers, and if it did arise it would as certainly be checked. One has even known volunteers whose souls were not consumed by enmity, hatred, and revenge; and it is whispered that there are actually privates in Her Majesty's service who do not breathe out blood and fire. Besides this, what is known in the "Army Red Book" as physical drill is more and more coming to play a leading part in brigade work, and the governing body may be trusted to reduce the merely military machinery to the lowest possible minimum.

The true aspiration and teaching of the brigade could not be better summarized than in this further quotation from its official literature:

"Our boys are full of earnest desire to be brave, true *men*; and if we want to make them brave, true, *Christian* men, we must direct this desire into the right channel, and show them that in the service of Christ they will find the bravest, truest life that it is possible for a man to live. We laid the foundations of the boys' brigade on this idea, and determined to try to win the

boys for Christ, by presenting to them that view of Christianity to which we knew their natures would most readily respond, being fully conscious how much more there was to show them after they had been won."

There are at least two points where religious teaching directly comes in. The first is the company Bible-class. Every company being connected with some existing Christian organization, the boys are urged to attend whatever Bible-class exists, and in most cases they do so. But wherever no existing interest is interfered with, the captains usually provide a class of their own. These special company classes now number about two hundred, with an average attendance of over four thousand boys; and that this side of the work is receiving special impulse is plain from the fact that last year saw the birth of over fifty new classes.

In addition to these Sunday classes, nearly every company reports an address given at drill on the week-night, with more or less regularity; and each parade is opened and closed with prayer or with a short religious service. Once a year also it is becoming an increasing custom for the companies in populous centres to have a united church parade, where they attend divine service in "uniform," and hear a special sermon from some distinguished preacher.

But though this is the foundation of the brigade, it is by no means the whole superstructure. The brigade has almost as many departments of activity as a boy has needs. It is clear, for instance, that, in dealing with boys, supreme importance must be attached to maintaining a right attitude towards athletics. And here the brigade has taken the bull by the horns, and formed a special department to deal with amusements—a department whose express object is to guide and elevate sport, and, by unobtrusive methods, to get even recreation to pay its toll to the disciplining of character.

One or more clubs for foot-ball, cricket, gymnastics, or swimming have been formed in connection with almost every company, and the honor of the brigade, both physical and moral, is held up as an inspiration to the boys in all they do. The captains are not so much above the boys in years as to have lost either their love or knowledge of sports, and a frequent sight now on a Saturday afternoon is to witness a foot-ball match between rival companies, with the lieutenant or captain officiating as um-

pire. At practice during the week also he will act as coach, and the effect of this both upon the sports themselves and on his personal influence with the boys is obvious. The wise officer, the humane and sensible officer, in short, makes as much use of play for higher purposes as of the parades, and possibly more. The key to a boy's life in the present generation lies in athletics. Sport commands his whole leisure, and governs his thoughts and ambitions even in working hours. And so striking has been this development in recent years, and especially among the young men of the larger towns, that the time has come to decide whether athletics are to become a curse to the country or a blessing. That issue is now, and in an almost acute form, directly before society. And the decision, so far as some of us can see, depends mainly upon such work as the boys' brigade is doing through its athletic department. Were it for this alone—the elevation of athletics, the making moral of what, in the eyes of those who really know, is fast becoming a most immoral and degrading institution—the existence of the boys' brigade is justified a hundred times.

Not content with keeping its eye upon its membership on the athletic field on Saturday, the brigade in many cases completes its work by superintending the longer trades holiday in mid-summer. Summer camps, lasting for a week at a time, are becoming widely popular, and whole companies now make arrangements to spend their vacation together in some favorite seaside or country place. The London battalion has even gone the length of attempting a *battalion camp* and successfully carried out a first experiment last season at Hayling Island, in the neighborhood of Portsmouth.* Any one who knows how difficult it is for a working lad to carry out a really satisfactory holiday on his own account will appreciate the value of this idea.

Another very interesting department is ambulance work. Courses of lectures by competent medical men are given to the boys, through which they receive plain instruction in the "Laws of Health," "First Aid to the Injured," and "Stretcher Drill." These courses have been eagerly taken advantage of wherever they have been tried, and in the great majority of cases the pupils have satisfactorily passed an examination at the close.

* Since the above was written several other battalions have successfully carried out battalion camps.

Last year in the Glasgow battalion alone over two hundred boys passed the St. Andrew's ambulance examination. It has happened on more than one occasion, on the foot-ball field, that the ambulance boys were able to be of immediate and valuable assistance. In one case they set a broken leg with such skill as not only to earn the compliments of the medical staff of the hospital, but to insure a very rapid recovery on the part of the patient. In a street accident, where a workman was very seriously cut by the falling upon him of a plate-glass window, a brigade boy stepped out of the crowd, and with a stone and his pocket handkerchief stopped the bleeding just in time to save the sufferer's life. Three cases are now authenticated of brigade boys having been the direct means of saving life by knowing how to stop the bleeding of an artery.

Reading and club rooms have also been formed by some companies and are proving a valuable social and educational influence. No doubt these will spread as the brigade gets older, for it is the policy of the executive to leave no region of a boy's life unprovided for, and in many city districts some such refuge from the streets, or even from unhappy homes, is a necessity.

One of the best devices to preoccupy leisure hours is the formation of instrumental bands. Few of the recent developments of the brigade have met with more success than this, and a taste for music has been widely spread among the boys. The number of bands on the roll is already about a hundred, and the increase last year amounted to no less than forty-one. Of the total more than one half are composed of flutes, about a dozen of pipes, seven or eight of bugles, while nine have attained to the dignity of the full brass band. This new interest added to individual lives is material gain, while the enjoyment to the company and even to a wider circle is great. That the music furnished by these bands is not mere noise is shown by the fact that the civic authorities in at least one great centre have given the boys' brigade bands a place in their summer programme for music in the public parks.

These, however, are only a few of the more formal and public developments of the boys' brigade work. Behind all lies the supreme moulding force—the personal influence, example, and instruction of the officers—manifesting itself in directions and in ways innumerable and varied, and in results which can never be tabulated. There is no limit to what a good officer can do

for his boys. He is not only their guide, philosopher, and friend, but their brother. In distress, in sickness, they can count upon him. If they are out of work, or wish to better themselves in life, they know at least one man in the world to whom their future career is a living interest. In short, throughout life they have some one to lean upon, to be accountable to, to live up to. He, on his part, has something to live for. He is the pastor of boys, and, if he is the right man, of their homes. Great and splendid is this conception—that every boy should have a brother, every home a friend; not missionary, nor ministering spirit, not even woman, but man, a young man, himself in the thick of the fight and helping others, not because he is above them, but because the same powder smoke envelops both.

Many of the prime movers in this new cause are men who have been almost strangers to such work before. But they saw here something definite, practical, human; something that they could begin upon without committing themselves to positions which they had not quite thought out, something which could utilize the manlier elements in them and give them a useful life-interest outside themselves. Thus through the instrumentality of the brigade not only have multitudes of boys in town and country been brought under a *régime* morally and physically educative, but numbers of influential young men, including a great many volunteers, have found themselves for the first time enlisted in the cause of social and religious progress. For a real field of honest usefulness, a field where the tools required are simply the stronger and better elements in Christian manhood, there is probably nothing open just now to laymen which has in it anything like the same substance and promise as this.

The headquarters of this unique and important organization are in Glasgow. Its affairs are arranged by an executive committee consisting of the brigade president, secretary, treasurer, and five representative members from the leading battalions in other parts of the United Kingdom. This body is elected annually by the brigade council, composed of all officers commanding companies, so that the whole movement is self-controlling, compact, and united. The brigade secretary is always ready to send full particulars to any who may write to him. An ample literature is now on the shelves at headquarters, so that asking questions will cause no trouble. The address is, The Brigade Secretary, 68 Bath Street, Glasgow

GENESIS OF THE BOYS' BRIGADE.

BY REV. M. R. DEMING OF THE BAPTIST CITY MISSION,
NEW YORK, N. Y.

THE boys' brigade is the original Sunday-school idea dressed in a modest military uniform. The points of resemblance between the two are, first, in seeking boys most in need of religious and moral training; second, in combining secular and religious instruction; third, in giving prominence to memory studies; fourth, in interesting the parents and securing their active co-operation.

One hundred years ago Robert Raikes was moved with a deep desire to help the ignorant and degraded children of Great Britain, hence the great Sunday-school movement of modern times. A retired English army officer by the name of William A. Smith in Glasgow said thirteen years ago, "Why may I not consecrate my military training to saving the hoodlum boys of Glasgow?" Hence the Boys' Brigade of Scotland. In November, 1893, the speaker said to himself, "Will not the boys' brigade idea fill the Baptist missions of which I have charge in lower New York City?" Hence the Baptist boys' brigade movement in the United States. The boys' brigade movement in general differs from the original Sunday-school idea not only in being limited to boys, but in its having practically two Sunday-school sessions per week, one on the Sabbath and the other at the week-night drill. It also differs by confining the secular instruction to the week-night session.

The skilful combination of military and religious instruction is what draws and holds the boys. The constant drill in committing to memory the analysis of the contents of the Bible and of the text itself is wherein the brigade idea is an improvement on the present method of Sunday-school instruction. The most enthusiastic friends of the boys' brigade are the parents of the

boys who belong to the companies. A German mother says, "Since my poy joined the brigade, ven I send him to the grocery store he comes right home mit de goods. He never would be-fore." In one company in New York City two saloon-keepers and five tobacconists have sons whom they have allowed to join and are seeing to it that their boys keep the pledge. The pledge is, as many of you know :

I solemnly promise that, while I am a member of the boys' brigade, I will abstain from the use of all intoxicating liquors, tobacco, and the use of profane or vulgar language.

I also promise that I will faithfully obey all the company rules and regulations, and will always strive for the best interests of the company.

I also promise to serve honorably in the company in which I enlist, until transferred to another company, or honorably discharged by the company officers.

The pledge is absolutely essential to the success of a brigade company. We believe that it is against the law in nearly every State in the Union for saloon-keepers to sell intoxicants to minors. If it is against the law for them to sell liquor to boys under twenty-one, why is it not virtually against the law for minors to purchase or drink liquor? The brigade pledge therefore is in harmony with the statute law. It is against the law in some States for tobacconists to sell cigarettes to boys. Many college presidents have recently united in affirming that the use of tobacco by students in their respective colleges is creating marked injury among them. The principals of grammar schools in various cities are exerting themselves strenuously against the cigarette habit. Boys are being sentenced now and then in the courts to the house of correction for excessive cigarette-smoking. Why should not churches and Sunday-schools take as high moral ground for the welfare of boys in this matter as legislators and school teachers are doing?

The boys' brigade is a component part of the Sunday-school. A boy must join the Sunday-school of the church with which the brigade company is connected before he can enroll himself in the company. He must pledge himself to attend the Sunday-school and the week-night drill unless sick or out of town. As soon as the company is organized the captain should issue standing order No. 1 in which the whole company is ordered to report every Sunday at the Sunday-school session and every week

at the week-night drill until further notice. The boy who fails to obey this general order at any time becomes liable to military discipline. The Baptist Boys' Brigade Company is peculiar in that it subordinates the military idea to the religious by making the president of the company its chief executive, not the captain, and not the drill-master. The president is virtually an assistant superintendent of the Sunday-school. His company reports in person to the Sunday-school fifty-two times a year. The superintendent of the Sunday-school with the pastor and president are the council or executive committee of the company. After consulting with the drill-master they examine the candidates for promotion and appoint the boys who pass the best all-around examination.

But what need is there for any specific work for the boys' brigade? There is the same reason which causes separate classes for boys and for girls in the intermediate departments of all Sunday-schools. The same things do not equally interest boys and girls.

There is a desperate need of separate specific work for boys and also for girls in our large cities, on account of their being the victims of poverty and crime. A well-behaved newsboy who was at our Seashore Home last summer was nearly killed on his return by his mother, who was crazy drunk. Some of the best boys in our companies have drunken parents, who do not care what becomes of their children. Overworked and underfed parents have neither the courage nor the strength to attend diligently to the welfare of their children. In one morning newspaper we read of a boy being pushed off a dock by another boy and drowning before help could come. Or you read of a boy being tied to a stake and nearly roasted to death by his playmates. A newsboy nine years old was killed the other day in New York City. His father and mother were out of work and actually depended for bread on the work of that boy. The next morning two of our brigade boys carried five dollars to those parents and told them how sorry they were that their boy had been killed. We need this brigade work to fix and mould Christian character in the boy. From the age of ten to fifteen years earthly usefulness and eternal destiny are both determined for the vast majority of boys and girls.

Let the brigade be a boys' brigade. Take care of the boys

and the boys will take care of themselves. Stand behind the boys and push them as fast and as far, but only as fast and as far, as they are competent and worthy to be pushed.

Sacrifice and hard work are requisite for success in everything. Our Lord Jesus accomplished nothing with ease. He could never escape the cross. The death of the only daughter of Henry F. Durant was the real corner stone of Wellesley College. It must needs be that Florence Crittenden die before the blessed Florence Missions of this country be founded. Let our brigade workers reach out for all the boys. Jesus did not say, suffer the elect of the children or a few of the children to come unto him. He wants them all. We want the boys, not by the hundreds, but by the hundreds of thousands. We are after all the boys of America for Christ. And not only the American boys on this continent, but the Italian, German, Bohemian, Swedish, Jewish, African, Indian, French, Mexican, and every other kind of boy. We want the boys of all the other continents for Christ. May the Lord God Almighty who loved the babe in the bulrushes in the Nile, who loved little Samuel, the youthful David, and the Boy of Nazareth give a mighty impulse from on high to this work throughout the wide world!

THE BOYS' CLUB: ITS WORK AND USE BY THE CHURCH.

BY REV. JOHN C. COLLINS OF NEW HAVEN, CONN.

THE Boys' Club which I have known and in which I have worked has been almost entirely a work among the street boys or the boys of the poorer and more or less neglected homes in cities of from fifty to a hundred and fifty thousand population. I have had no practical experience in the largest cities or in the small villages.

First, the room and its equipment. The room is usually located in a central locality to which the boys may come from the various poorer neighborhoods. My experience has been that they will come from all directions at least two miles to the club room. In a city of one hundred thousand inhabitants the room is large enough to seat about two hundred and fifty boys. Its equipment consists of a bath-room, toilet conveniences, wash-basin, soap, towels; a library of a hundred and fifty or two hundred carefully selected boys' books; games consisting of dominoes, dissected maps, parchesi, puzzles and the like; long tables, 12 feet by $2\frac{1}{2}$ feet wide, with benches; mottoes, ticket cases with alphabetical pigeon holes for tickets belonging to boys; floors covered with sawdust, matting, or linoleum. Adjacent to this large club room are two or more trade class-rooms, so called, equipped with a small printing outfit, carpenter's tools, and other material suitable for classes of fifteen or twenty boys. Also in the large room a piano is usually placed on a small raised platform at one end of the room.

This room is open during the colder months of the year, usually from September to May inclusive, every evening in the week excepting Sunday, from 6.30 or 7 to 9.30 or 10 o'clock.

Boys are admitted free, each boy having his name and age recorded on a ticket and certain facts entered in a book. These facts are his name, age, residence, birthplace, occupation (whether he

works or goes to school), and whether father and mother are living.

In a manufacturing city of one hundred thousand population the total membership of a boys' club will be from twelve to fifteen hundred, the average evening attendance with proper attraction being about one hundred and fifty. By this I mean that certain boys will be present one evening and certain others on another evening, so that in two or three weeks all the boys in the membership will have been present one or more times.

The room is in charge of a superintendent, a doorkeeper, and a librarian. These are assisted by visitors or friends, some of whom attend the club regularly on stated evenings, to aid in keeping order and otherwise; others being occasional visitors and helpers. The rules are very few and simple. The boys are allowed to come and go at will, each boy's ticket being kept in the ticket case at the door. Games or books are given in exchange for tickets, and since the ticket must be delivered at the door when the boy leaves the room there is no possible chance of his leaving the ticket in the hands of the librarian and taking the book or game to his home. He is allowed to make his own selection of books, the library case being only two or three feet from the librarian who gives out the games. It therefore results that very few books are stolen, as the only way in which a boy could take a book would be to conceal it under his coat while making his selection, and the nearness of the librarian makes this difficult.

Boys must say "Please" when they ask for a book or game, and "Thank you" when received. Hands must be kept clean, attention to this being usually called by doorkeeper or librarian when the ticket is given or book or game is called for. All boys must be occupied with a book or a game or leave the room. No profane or loud talking is allowed.

One visiting a properly conducted boys' club would see the doorkeeper at his place giving tickets to the boys as they enter and taking them from others as they leave; the librarian behind the railing handing out games, counting checkers and pieces of dissected maps, making sure that each boy returns the complete game before his ticket is returned to him. Usually two boys are behind the library railing selecting books. Some boys are washing, others are in the bath-room, and still others are moving about the room or sitting at tables; and the larger number are playing games sitting at

tables or reading. A quiet buzz is about all the noise that is heard. If at any table a dispute arises between the boys or there is unusual noise, a word from the superintendent, who is walking about the room, soon quiets it.

This is only a part of the great work of the boys' club. The superintendent is a Christian young man, being usually a fairly well educated and intelligent young workingman. During the day he visits in the homes of the boys and becomes thoroughly acquainted with their surroundings and also attends the police court, looking after the juvenile offenders. He becomes acquainted through his work in the club room and his visits to the homes with nearly all or the larger part of the so-called neglected boys. He can stop their quarreling on the street. He can prevent their smoking cigarettes, for they will, as a rule, throw them away when they see him coming. He can usually check them in the use of profane language, which is quite common among this class of boys playing games in the streets. He can find out what boys do not attend Sunday-school, and by judicious co-operation with mission and church Sunday-school workers he can secure the attendance of such boys at Sunday-school. In addition to this is, of course, the fact that the boys while in the rooms are not engaged in mischief or evil in the streets. They are reading good books, and the games are in all cases innocent and in some cases helpful, such as the dissected maps and chiromagica, which is a wheel answering questions in geography, history, etc. Cleanliness and politeness are also taught. The Penny Savings Bank, open for half an hour each evening, encourages the saving of money. The trade classes, consisting of ten or twelve boys each, in carpentry, wood-carving, clay-modeling, typesetting, and the like, are also valuable adjuncts.

Entertainments consisting of brief addresses on "cleanliness," "how a city is governed," "book-making," or any interesting or helpful topic, with music, and followed by light refreshments, are also a means both of instructing and attracting the boys. In all this work it is very essential that there be much life and light and variety and as few rules as possible.

Now as to how this may be best used by a church. The only way the clubs with which I have been connected have been used by the church hitherto is that they have visiting committees who visit the clubs on certain evenings. For example, certain young people from a certain church will visit a club on Monday evening.

They talk with a few of the boys, get acquainted with them, learn their names, visit them in their homes or have the boys visit them in their homes. If there is one large club in a city, this is an excellent way in which the church could make use of the boys' club. A thousand boys would belong, as a rule, to such a club. About four hundred of these boys will be other than Roman Catholics or Jews. The six hundred remaining will be largely Roman Catholics. There is room for excellent work in such a club by a committee of earnest Christian workers from every church in the city. And suppose fifteen persons were a committee of visitors from a certain church. Each of these might become acquainted with five or ten boys. These boys might be visited at their homes. Their personal habits might be looked into and inquiry could be made as to whether they were members of one of the trade classes, and if not, they might be gently led into connection with one of these classes to which they were best adapted. They might be invited to visit the visitor's home. It could be learned whether they were attendants at Sunday-school, and with persistence and *love* the results would be most satisfactory. Of course, the results would not come in one year or two, but if the work were continued along those lines they would be most certain and as satisfactory as any form of Christian work.

But could not a church have a boys' club supported by itself and managed by a committee appointed by itself? It could unquestionably. Such a room might be located in the basement of a church or in some part of a city, possibly a neglected neighborhood where it was particularly needed. It is always best, however, to locate the room in a more cleanly and pleasant section even though it may be on the edge of the neglected neighborhood, for the boys are thus drawn out from their bad surroundings, and I think, too, they like to get away from their homes somewhat. The work in such a club might occasionally be varied from that I have described. There might be singing of religious songs, not at the beginning or close, but perhaps in the middle of the evening, the boys being called to order for this purpose, and an address on some religious subject for three or four minutes might be made at such a time. Then the books might be of a more religious character. There might also be repetition of Scripture passages, and the mottoes of the ordinary boys' club might be replaced by those of a more religious character, and special efforts might also be made

to connect the boys with Sunday-school. Such a club would require, it seems to me, a superintendent who could devote his entire time to it and his police-court and home-visitation work, and work on the streets and the penny savings bank, and the trade classes should be the same essentially as described.

This work might also, it seems to me, be used by the church in still another form. Some churches might have a room which they could use on certain evenings. In such a case the work could be carried on for two or three evenings of each week by a voluntary committee. Of course the number of boys reached would be much smaller. There might be home visitation, but the police court work and trade-class features would necessarily be limited. Such a work could be carried on in the smaller villages. There would be a greater tendency in work of this sort to indifference and carelessness in carrying it on. My experience has been that volunteer workers, as a rule, think they can do the work or not as they feel like it or as it may be convenient. If the work in the smaller villages or by churches for a few boys on certain evenings could be placed in the hands of one who would feel his responsibility for the carrying out of every detail as if he were receiving a large salary and devoting his whole time to it, it would undoubtedly be productive of large good.

I have gone over this briefly and almost in outline so that you might have more time for asking questions, and I am now ready to answer questions.

Question : Have you anything for them to do on Sundays ?

Answer : No, sir ; of course, in such a club as I have described there should be a Sunday-school, but the fact is we want to get the boys off the streets at night. There is nothing in this to take the boys from home at night. It only takes the boys that are out on the streets already, mingling unrestrained with bad boys, hearing bad stories—it takes that class of boys and puts them into a room where they are constantly under the oversight of a trained worker who can see at once if a bad boy is hobnobbing with a good boy.

Question : Why do you take boys only from the streets ?

Answer : Because the boys' club furnishes nothing that a boy of moderate circumstances does not have at home. It furnishes light and warmth, good books and music, and gives them a few games ; and most boys of good circumstances have these

things, and when they come a few times they do not come any more or feel the need of it as do the more needy class of boys. I want to say another thing. A great many boys, though they live in bad rooms and wear coarse clothes and have evil surroundings, will turn out to be good men if they have a chance. I have noticed that when you get hold of such boys and get them started well, and have talked to them two or three nights about reading good books and about the foolishness and sinfulness of certain things, if you can happen to give them a practical illustration of true Christian charity by helping a boy out of the police court, the boy begins to like you ; and I have found that with such a boy, handled in a kind way, a little good influence of that sort counts for twice as much as the evil influence of his life. I have seen good boys come from the worst surroundings of evil, and I have seen bad men come from the very best surroundings. It is the influence of education and training that is held over them.

Question : Do you use any special method for getting them in ?

Answer : They come in. About eighteen years ago, when superintendent of a boys' club, I noticed that the boys of a certain section of the city dropped off coming, and I asked what was the matter. I found they had a new priest down in that section of the city and he got the idea that I was trying to proselyte them, and he warned them from the altar. I just put forty dollars into new games, and there was not a new book or a new game that was not furnished for them. But apply a lot of rules and restrictions, and make the boys sit down and keep in till certain hours, and you won't have any boys at all.

Question : Did you ever try fencing ?

Answer : No, sir, that makes too much racket ; nothing in the way of boxing or fencing or anything of that sort ; nothing that creates too much excitement. The thing limits itself. The little boys will not come ; the average age at which they come is about thirteen, and they come till they are sixteen.

Question : How does that differ from the boys' branch of the Young Men's Christian Association ?

Answer : The difference is largely this. Most boys' branches have been little associations of boys, and largely they have been of the better class of boys—not altogether that, but largely that ; they have a president and secretary ; and they get fifty or seventy-five

among the better class of boys, whereas we get any number of the young toughs.

The police-court work is especially valuable, because every morning the superintendent goes and becomes acquainted with the rising generation of criminals and gets their cases continued and sometimes their fines suspended.

I got a boy from the police court—a lying little rascal who had been hanging around the theatres—and if ever a boy seemed fore-ordained to destruction, that was the boy; but he told me he had graduated at school last summer, and had got two thousand dollars invested in real estate in a growing suburb of New York. I took him out of the police court and got his case continued thirty days; and now he has turned out all right. [Applause.]

You can save any boy. I will defy any boy to get away from me, if once we can get him to save his nickels. If he will save his nickels, we have a little pass book which is an exact miniature of the savings-bank book; and when a boy puts his money in, we credit it on his little book; and when he gets five dollars in our bank, we take it out and show him how to put it into the big bank. Then he puts the small sums in our bank and the large ones in the city bank, and the result is before he knows it he has quite a little money saved, and he is surprised to see how it increases. Another thing: we give the boys interest every time. Take a boy who puts away three or five cents and keeps it up for ten years, as I have known boys to do—what is the result? Why, when he is eighteen years old, he thinks much of that, the girls think more of him, and that is a great help to every young man.

I suppose we have had in the penny savings bank as much as fifteen thousand dollars in the last five years. I started it in 1879. I like the little book form, because it teaches the boy and gets him habituated to handling money and putting it down; and it is a help to him not only in learning to save his money, but also in teaching him business system.

Question: Are boys about equally easy to induce to put in their savings?

Answer: No, we do not offer much inducement; they do it voluntarily, as a rule. Parents also are interested in seeing them do it.

When I was in college I got interested in the boys' club room. They had rough boys they could not manage, and asked me to

come and take charge of them. I was practically ignored ; and in a room not quite as large as this there was a crowd of boys—they had just taken in street boys, and they were fighting, and full of mischief as could be ; but after awhile they quieted down and became interested in a certain system. It gave me work during my senior year in college, and I carried it on for two years longer. Then I went into a mission room and worked in that for a great many years up to 1887, when the present club room was started.

Question : What becomes of the boys after they are sixteen years of age ? Do you have an older club ?

Answer : I organized a young men's club with forty young men. It was an exceedingly interesting thing—knowing about parliamentary rules and the rules governing such a society. It cost ten cents to join, and five cents a month afterwards. They would write me a letter, and I would tell them how it should be begun and how conducted, and we got a great deal of good out of it ; but I never carried it out to any extent. I do not see anything else but the young men's club for the young workingmen, as well as the young women's for the young women. But here is the great thing : it takes a boy at seven, eight, or nine years of age, gets him into good habits, and keeps out bad associates, and he does not get the chances for evil of one kind or another that he otherwise would ; and when that boy is eighteen or nineteen years of age his associates will be good, and he will attend church and take care of himself to a great degree. I think it a great mistake to let them hang around saloons and go into variety theatres. They get a miserable training in evil, their minds get full of it, and then they go wrong, and the Young Men's Christian Association cannot reach them so as to hold them ; you might as well think of catching sharks with pin-hooks. Begin earlier, and they will come naturally.

Question : Do the boys have any voices in the club ?

Answer : No, sir, not at all. The main thing is to get acquainted with them in the room and on the streets. We are after the largest number of boys and the greatest amount of good we can do them.

THE BOYS' CLUB.

BY REV. HOWARD S. BLISS OF BROOKLYN, N. Y.

I THINK you are all aware of the good work of a club such as Mr. Collins has told us about ; but I wish to talk of one of far less capacious scope of work. There may be more in a very small thing to reach particular boys, to reach a few boys and reach them at close quarters ; and whereas his club is practical only where there are united effort and men and money at the disposal of the club, the club I am to speak of can be utilized in every Sunday-school, by every teacher, man or woman.

Personal experience is the very best guide in this matter, so you will pardon me if I speak personally of the one I was instrumental in organizing. We call it "The All Around Club." We limit the membership to forty, and generally there are about thirty or thirty-five members. They meet once a week between the hours of half-past seven and nine o'clock. We limit the number so that there can be personal acquaintance between the leader and each boy.

As I say, we meet once a week. To start the club, you would not naturally have the first night a chance to do more than call the boys together, make up your list of members, and plan other matters only in outline.

I believe the leader should be an absolute despot.

MR. COLLINS : I agree with you. Of course he should.

MR. BLISS : Still, in a church club, the young men's club, to which the boys' club would come, there must be a limited democracy or monarchy ; but in the boys' club there must be an absolute despotism.

In the first place, you meet with the question of the body. You will have to start with the question, What shall we do with the boys' bodies ? We have trials. Any one can learn a sample trial. You can find from a manual how it should be used, and

what we call beginning the company; and a college system of exercises is there described in such a way that anybody can understand it.

I have this physical development in the first part. The drilling and marching time occupies them from three quarters of an hour to an hour. It teaches them discipline and order, expands their chests, strengthens their muscles, and gives them something of military duties that the boys do so admirably.

We have, during every summer, camps for the boys. We go to some place in the cars, and choose some spot for a camp in which a personal relationship is established between the leader and the boys. To occupy the whole attention must be the aim of the leader of this family camp. Of course this requires a great deal of skill. His whole effort must be given to exciting their interest and bringing about a friendly emulation, which is so important. Much use is made of games. The play of "Going to Jerusalem" was perhaps the most popular. One has to have pretty strong chairs; but it is an admirable sort of discipline, involving that of patience, self-control, and good-nature. Another game, called "potato rows," is very popular; this is to lay down three rows of potatoes at one end of the room, a foot or so from each other; take a pewter spoon and see how quickly you can gather your potatoes up and put them in rows at the other end of the room. It is a capital thing for the boys. Very often they find they cannot do it.

To find the nimble and quick-sighted boys, take a bottle and set a cork on it and tell the boys to pass rapidly by and stand the cork on the bottle. They will stand up and say that is easy, and the first boy will snap his finger and try it, and find he has not succeeded; and the next boy will not be quite so confident.

Then we found there was a great advantage in using a game in which a boy is given a certain animal to draw. The leader has simply to tell him what animal is wanted and he tries as best he can; then the other boys are to tell us what they suppose that animal is, and the boys who are no artists will join most heartily in the game. In that way you will detect that skill in free-hand or mechanical drawing that some of the boys possess, and so find the boys you can encourage to go to some manual training school.

Then a simple game is the spelling match, and another is blowing out the candle with the eyes shut; in fact, anything to beget

friendly emulation, modesty, fair play, and self-control. Then of course you can go into the more intellectual pursuits, scientific pursuits; and thus by appealing to those qualities in boys which promise skill in mechanical development, you encourage those who have the hand for it.

Let the boys sometimes furnish the entertainment, each one bringing some toy or mechanical device he can exhibit; and in that way you can excite a great deal of interest.

So much for the entertaining side. Now about the moral. That is more difficult; you must go about it more carefully. Remember they are not youngsters to whom you can preach as you would to an infant class. Many of them, most of them, are Roman Catholics, rough, tough boys, and you must work upon them with tact and skill.

I remember one night I told them they must choose a patron hero; and to give them a start that night I asked them who they supposed were heroes; and we had a most remarkable assortment, including all the great statesmen and some of the very small statesmen and men of every description. The boys brought next week a statement of their favorite heroes. One little fellow chose Jesus Christ. I do not think he chose him in anything but the best spirit. I told them they must tell why they chose as they did.

Bravery may be shown sometimes when there is disorder in the ranks, as I have often seen it; and I have said, "Let the boy that made that step forward." Then I have seen one of the boys quiver with excitement, and then step forth and give me a very good opportunity to speak of bravery.

In speaking of physical development, one must not forget the stomach, and occasionally we had that exercised in a very simple and enjoyable way as to the boys.

And then at the close of the evening, perhaps twenty minutes before the meeting is disbanded, tell the boys you are going to read something, and say any boy wishing to go home may go. Two or three may start up to do something a little out of the way, but they see others staying by and they are glad to stay. Then read a chapter or half a chapter, but be sure to stop just before the interest flags, from a boy's book or perhaps from "Around the World in Eighty Days," and you can bring in a great many lessons in geography and natural history. Jules Verne is good. When last I read it, I enjoyed it as much as the boys did. Go on to

more serious stories, if you please ; but anything to hold the attention of the boys, and incidentally teach them the higher ideals of enterprise, nobility, and purity.

I very much believe that after you have worked two or three winters with the boys you must introduce new ideas, some industrial features. The great difficulty is the expense. At Plymouth they have carried this out ; they have carpentry, drawing, type-writing, free-hand, and mechanical drawing, with a view of preparing the boys for trade schools in the cities. It is a very important side of the work to be done.

One minute I will take to refer you to a line of work that is promising a great deal of interest. It is called the "Knights of King Arthur." You know a new way or method can be employed for a certain time with success, and I have had this in operation from August 10th, 1893, to October 5th. We call it the "Knights of King Arthur," and is intended to include some of the elements that accrue in the societies of older men. In conclusion, the advantage of the boys' club, to my mind, is in this, that you get to know the boys and they get to know you. Do not be afraid to start with a very few. Do not seek to hold them by any promise of reward in any direction except good fellowship. We do not do so ; but everybody entering deposited five cents, and if he was not present at any of the meetings, he forfeited that unless he got excused. It was surprising how many of these were returned at the end of the season ; and I think at the end of the season ending in April there were scarcely three or four of the boys without a good excuse. At the close of the season those amounts returned to the boys were sent to feed the starving Russians. Just how many thousands or millions I do not know ; but sending this money to these men gave a new impulse to the boys. [Applause.]

THE DOMESTIC CIRCLE.

BY MISS GRACE DODGE OF NEW YORK, N. Y.

THE pride of any nation should be its homes. Not only those in large houses with wealthy surroundings, but those in cottages, flats, and tenements. We read of the very poor and the very rich, but the great rank and file of the middle class, those who go to make up the largest proportion of our cities and villages, how little has been known of them! Among this great majority many thousands of homes can be found untouched by any religious or educational life. There are many others whose heads would like to mingle with the church or social life, which they have formerly so much enjoyed, but who are prevented through force of circumstances.

Take, for example, the young wives of clerks, mechanics, or laboring men, whose husbands can give them comfortable homes, with sufficient income to meet necessities, but who must do their own work, care for their babies, and attend to their sewing.

A city Working Girls' Club once discovered that it had many such ex-members, and from one of them came the inquiry, "Why cannot the brides, wives, and young mothers form a branch and have regular afternoon meetings?" It only needed to be suggested to secure success. A dozen or more young wives and housekeepers met one Wednesday afternoon in the club rooms and organized the Domestic Circle, elected officers from among themselves, drafted a constitution, decided upon dues, and planned their winter sessions. They were all well-to-do young women, whose husbands earned fair wages as engineers, printers, clerks, etc. They would not have come to any meeting where they would be patronized by older women, or looked down upon as ignorant and poor. But when a co-operative, self-governing, self-supporting plan was suggested, they hailed its advent with delight.

It was decided to hold weekly sessions on Wednesday afternoons, from two to four o'clock, and the following by-laws expressed their desires :

"The Domestic Circle is designed to broaden the ideas of the members, to educate in home and household matters, and to develop co-operative measures for the benefit of the members.

"All young married women are privileged to become members, if introduced by a member of the circle or responsible friend. Associate members shall be unmarried women who for some special reason or service shall be elected as associate members by the circle.

"The officers shall be a president, secretary, and treasurer, who shall perform the usual duties pertaining to such offices.

"The annual fee of membership shall be one dollar and seventy-five cents, paid in monthly payments, from November to June.

"There shall be three or more committees, viz., committee on arrangements, committee on refreshments, and committee on care of children.

"The committee on arrangements shall arrange the room for the session and put it in order afterwards.

"The committee on refreshments shall provide simple refreshments for the sum assigned it each month by the circle.

"The committee on care of children shall care for and amuse the children of members while they are attending the lectures or talks.

"The order of meetings shall be as follows : From 2 to 2.30, social intercourse ; 2.30 to 3.30, lecture or talk on previously announced topic ; 3.30 to 4, serving of simple refreshments and social intercourse."

(Footnote.) "Members and visitors are cordially invited to bring their babies or young children, as toys have been provided for their amusement, and space arranged for the baby-carriages."

It will be seen that arrangements are made for education, for making babies and children welcome, for social times over a cup of tea. On that first afternoon topics for discussion were suggested, but it was at a second meeting that the full programme was completed. This list will furnish subjects for thought for many clubs of women. It was carried out as follows : Choosing and Furnishing a Home ; Best and Easiest Way of Keeping

House ; The Bedroom and its Necessities ; Care of the Kitchen ; Housecleaning and Aids.

These topics took the form of discussions by the members, each bringing some written article or thought. Then came fine lectures by a woman physician upon : Babyhood and its Needs ; Emergencies ; Care of the Sick ; etc. A clever cooking-teacher was next engaged by the circle, a kitchen taken, and four demonstration lessons upon plain, simple dishes were given. The superintendent of a work-room was found who brought her patterns and practically taught much about making children's clothes. She was followed by a sweet kindergartner, who in two talks gave new lessons upon the spiritual side of child nature, and taught songs, finger games, and simple devices for amusing the little folks. A lady expert in making pretty, useful articles came with patterns, and suggested many things that could be made to beautify a home with little outlay of time or money. The season closed with discussions upon the following topics : Responsibilities of Motherhood ; How to Train Children ; Mothers' Wages ; Household Accounts and How to Keep Them ; How to be Neighborly without being Gossipy ; How to make a Home Pleasant for Husband and Children ; How to Act the Truth and Live up to the Truth, as well as to Tell the Truth.

During the winter a small lending library was collected, the books being upon home and household matters. Certain articles, such as tea, were purchased at wholesale and sold in small quantities. The interest kept growing from the start to the close of the season, and many delightful afternoons were spent.

The committee on children consisted of unmarried club members, who gladly gave their time. Old toys were collected, and the children enjoyed the change and novelty as much as the mothers. The babies a few weeks old in long clothes vied with the little toddlers in the eyes of the young nurses. Their hands were full some days when ten or more young guests were to be cared for.

With the exception of securing certain of the teachers, everything was done by members of the circle, which was not allowed to grow beyond thirty members. After paying all expenses, including fees to teachers and lecturers, the costs of refreshments,

and one or two presents, the treasurer had on hand fifteen dollars, which was given as rent to the parent club.

Words cannot estimate what these afternoons accomplished. Homes were brightened and changed by fresh impulses being brought to the young wives and mothers, and the future alone can reveal what the earnest talks have done. One member said: "Why, I would have given double the money, as well as much more time, rather than not to have learned the secret of boiling potatoes. They are my husband's favorite dish, and I never could make them mealy."

Further details will be gladly furnished, and letters addressed to The Domestic Circle, 222 West Thirty-eighth Street, New York, will receive a prompt reply.

May I in closing the session give expression to one thought? There is a question that comes to many of our minds, and that is, "Is there any religion in all the questions we have been discussing? Is there any of that spirit of life? Why have all these matters come into the Evangelical Alliance Congress? We felt, and I am sure Dr. Hodges and Miss Addams and all will agree with me in saying, that there is the deepest and best of Christianity, the highest spirituality, and the most earnest religious life in all these experiments we have spoken of. I cannot go into particulars, I have not time; but what I have told you of the women and girls tends not only to the higher and more moral life, but the spirit of life, the earnest, true life. And the reason why it was put into the programme of the Evangelical Alliance Congress was simply because more and more the social experiments, which are but living out the practical teachings of the gospel, are being worked in connection with the churches, and should be worked in connection with the spiritual life. We should not be contented to go to our churches or elsewhere and hire people and missionaries to do those things which we could do ourselves, and the work I am speaking of and which Miss Addams and Dr. Hodges have spoken of—all that has been and is being put into practice. And when the question is asked, "Is there any religious work in it?" the answer is, Yes; the most earnest, the deepest of religious life is in it, the deepest spiritual life is in it; there is the most consecrated service in it; there is in it the work which we believe Christ loved to do when he was here, living with and among the people. Certain it is by these

three words, the small words used by the club in its co-operation, working in the spirit that Christ gave, working with love among the people, we try to give ourselves as he gave himself to all that is earnest and spiritual in life.

MISS DODGE : I am asked to state that the session this morning is dealing entirely with the social side of religious life. We cannot always give our reasons with reference to the religious side of the work. It has, of course, its religious side, but this morning we have talked simply of the social side and of the home life.

MISS ADDAMS : I have been asked to say something in regard to our population. The population of which this country is composed is entirely different from that of the older countries. We have here all sorts of people who when they come here, and for a long time after, know only their own languages. We have Sunday services at our house. We hold a service in our house every Sunday afternoon, which is a sort of lecture. None of these lectures have been paid for. This has been done now for four years—a lecture on some topic connected with social science, but we have never paid our lecturers except those from the university for the University Extension Course. Public-spirited citizens here are not behind those of London. You know we have no established church here, and so many of our foreign-born population are Roman Catholics they will not come to religious services, but they will come to the same sort of thing if it is given under some other name than religious service. I think it is rather hard to understand that the bulk of the population avoid religious services—the Poles, Bohemians, Russian Jews, and those who belong to the Roman Catholic church here because it was their church there—but might be glad to have what was given there in some secular manner in a secular hall.

FRESH-AIR FUNDS.

BY REV. WILLARD PARSONS OF THE "TRIBUNE" FRESH-AIR
FUND, NEW YORK.

MR. PRESIDENT AND GENTLEMEN : It was in the season of the Centennial, at Philadelphia, when, on one beautiful October afternoon in riding over the mountains, drinking in the air such as October only can give, impressed with the abundance of food-products on every hand and going to waste for lack of markets, and lack of money to transport it to market, the thought constantly uppermost in my mind was the thousands who were suffering for the lack of these very same products that were here on every hand going to waste. It was while drinking in such a view as that that suddenly there came the inspiration—it must have been from above—that if the food could not be brought to those suffering for the need of it, bring those who needed it to the grounds and let them there fill themselves with the pure air and wholesome food that was free for all.

After brooding over this for weeks, for months, and in the light of it reading over and over the last part of the twenty-fifth chapter of Matthew, it seemed to me it carried out just that plan of bringing some of the poor into a place where there was food in abundance and to spare; it would be a direct carrying out of that spirit of the words of the Master: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Impressed more and more with that spirit of the plan, after thinking over it for many months, on the following summer I presented it to my people—a plan simply of bringing out to the suburbs some of those who had need of food, taking them into our homes as our invited guests; and I bade them make ready the guest chamber to receive some of these little ones who were poor, who were sick, and who might need clothing.

The response of my people came generously, it seemed to me, and in a few days, without having made arrangements in the city before, I went into the city and selected nine children, the poorest that could be found, taking them from the mission I had been largely interested in. We made no stipulation except that they should be poor and in need of such an outing. We asked for no guarantee of their good behavior. And on one hot morning, seventeen years ago, I started out with a band of nine, followed afterwards by another band; and at the end of the season we found we had received into our homes as our guests sixty children from New York and Brooklyn, the poorest we could find, and thus was the fresh-air movement started in this country. It was with no thought of its growing to anything like its present proportions, but the wildest dreams have been more than realized. In fact there was very little dreaming at all, but just doing the little work that was before us at the time, year after year. We had begun a thing, we expected to continue the experiment. The inspiration was given by some of the Brooklyn friends, with whose help it had been started, and it seemed to me that if the people of one community could do this, other communities would do the same. The "Evening Post" very quickly agreed to father the enterprise, and for years the work was carried on as the "'Evening Post' Fresh-air Fund." Then it was found that a more permanent basis was needed, and under the auspices of "The Tribune" it became a thoroughly identified and well-established work. Thus, beginning in that very small way, before ten years had passed it had increased so that at one time eighteen cars were required to take a single party that were called for as invited guests into the country.

The growth year after year has been constant and healthful, beginning first with sixty, the next year a thousand, then two, three, four, and six thousand; and when transferred to the "Tribune," a very large increase was made in numbers both of children and in money contributions, till during the seventeen years 123,092 children have been taken out by this Fresh-air Fund for their fortnight vacations, largely into the homes of people who received them as their invited guests.

Increase has been made in various directions. It had attracted to it wealthy men who made offers, and day excursions were grafted on, till for seven years an important branch of the work

has been that of the day excursions, amounting to 107,900 and more, so that the full number of children taken out on these outings over the various lines that have been opened to us during these seventeen years has amounted to 231,071 who have had the benefit of an outing, and from all sources nearly a half million dollars have been paid into my hands to expend in this way for children.

The average expense of sending children out for a fortnight has been the one point that attracted the benevolent public very strongly, and I found the average cost of sending them for this time, including all expenses—the average cost per head is only \$2.02 for a fortnight in the country.

It seemed at the outset that it would be a hazardous experiment to bring children of whom we knew nothing into our homes; that the danger of contamination to other children would be great. I was most happily disappointed in watching closely the result of the first year; and instead of bringing contamination, they seemed almost invariably to bring good. The little ones seemed to be thoroughly happy for the first time in their lives, and so happy that it brought out only the good in them; to find themselves transported from the cruel conditions of the tenement-houses in the city into surroundings so wholesome and new, seemed to bring out the very best that was in them, and before the novelty had worn off they had gone back.

There are three things to be considered in starting and carrying on the work—to get the places for the children, to get the money, and to find the children; and I am often asked, constantly asked, how these three things are done.

The places are gotten to-day the same as at first, by personal effort and personal solicitation. I have never received any response to letters. I have received very little response to printed appeals. It is only by personal effort that we find the places adapted apparently for such work among thrifty people where there is food enough for themselves and to spare; and there we get the plan before the people in any sort of way possible, and by having local committees appointed; and then local committees report to me afterwards the number of guests they are willing and able to receive.

Very few children have been placed except in this way. Occasionally a person has been brought into it who became

interested in the work through a mother or a son invited to accompany the children, but it has always been by personal effort and personal appeals. Now, since it has grown to be so large, of course I cannot myself make all those appeals, but others who are familiar enough with the work to carry out my ideas and plans have shown great success in securing temporary homes for the children.

It would seem as if the people might soon become tired of this sort of service, because it is very difficult and delicate service we ask of them, to receive a strange child into the family circle, not knowing anything of its surroundings and of what it may or may not do: and I am constantly asking people to do that sort of thing myself. I can recollect no community where children have been received as guests once who do not have a number of children with them usually, and year after year children have received invitations back to the same family as guests in the same household.

Of course we aim always to inaugurate our work in a place by notices through the churches to make it a popular movement, and some are attracted to it simply as they are to poetry, and sometimes they have become so interested in the children that they have followed them up in their homes with letters, entering the life and the home of that child.

I try to show to people in the first place it is just as genuine home missionary work as any that can be done, to receive these needy ones at our own tables, and to sleep in our guest chambers, and that with close personal contact with them a great deal may be accomplished.

There passed through my hands probably this last summer several thousand letters written by the country entertainers, and sent for those whom they had entertained as their guests; and these were letters of kindly advice, letters of sympathy when the children had passed through some trials, and closing with invitations to revisit. These letters have continued, in all these years as the children have grown up, and they have been a great influence in many cases, and have rescued hundreds and thousands of the children and put them into self-sustaining and self-supporting positions in life.

The next thing is to get the money. That seemed at the outset a very great problem, and that has solved itself. Of course

the work has been done in a public way, under the auspices of the newspaper, in a very public manner, and the simple fact that two dollars and fifty cents, or as we have always stated in the newspaper, three dollars, would give a child a fortnight in the country, that statement of simple fact has always been enough to keep the treasury full to overflowing. Contributions have come, voluntary contributions, from every sort of source, and generally from the little boxes in public places, from children selling flowers and dividing the proceeds, and from other little things children have sold, up to the hundreds and thousands of dollars that have been received from the richer ones. I think contributions have been received from every part of this country, and some from foreign countries also. It has never been necessary to ask twice for money, and we have all the money necessary to carry on this work. This year alone is the only exception to it, when, if we had had in the latter part of the season more money, a great deal more work could have been done. We never have employed any collectors. We have never done anything; we do not even hold out our hands to receive the money, but whatever money any one chooses to send to help on the work we gladly and thankfully receive. Only twice have I personally solicited a contribution for the fresh-air fund, and that was in the second year of the work when I was not quite sure whether the public would respond or not. Of course there are appeals in the papers. This last year over thirteen thousand children were sent out. The growth has been made largely in the direction of wealthy people building temporary homes for the children. This summer two new places were opened, where one gentleman entertained one hundred such children at each home, where every modern appliance is made use of to give the children a good wholesome time, and with a large staff of people to take care of them. Another was built especially for this same purpose accommodating a less number of children.

Transportation is furnished from the fund of those churches in which the children belong, or by those who have places themselves for the children and who aid them in the transportation. The work has grown to such size that it is hardly possible to even touch upon the salient features of it in this short time allowed me. It only shows one thing: how great a good can be accomplished from such small and insignificant beginnings.

Where this work started, there was no one person in the community with wealth enough to buy even a moderate city house. It was begun in a small way, has prospered and gone on, till over one hundred and thirty thousand people have had the benefit of the fund during the seventeen years of its existence.

THE CHAIR: I will ask Mr. Parsons if he thinks a building entertaining from fifty to one hundred children is as good as bringing the children into private families.

REV. MR. PARSONS: The best possible way is in the private family of the right sort. Bringing them into a building properly prepared for them, with godly persons to take care of them—for instance, in a building for one hundred there were five persons whose sole duty it was to amuse and instruct the children, aside from the servants—and in such cases, with proper and skilled persons to take care of them, it is in some respects quite as well.

REV. HOWARD S. BLISS: I would inquire whether you are receiving many complaints from city pastors of these children with reference to discontent on the part of the children arising from their going back to the city.

REV. MR. PARSONS: I have never received many complaints. I did know, however, of an instance where the discontent was so great that it resulted in an entire family going into the country to live. An entire family, just before I came away, went to the country where a place had been made ready for them and where their work was needed.

HOLIDAY HOUSES.

BY MISS E. A. BUCHANAN OF NEW YORK, N. Y.

THERE are holiday houses and vacation houses, and if you will please remember the distinction you will the better understand. The holiday houses are connected with the working girls' clubs, are owned by them, and the girls connected with the clubs go to them. They have the first privileges. If there should occur any vacancies which the club girls cannot fill, any outside girl can go by paying her share of the board. When the houses are full they entirely meet the running expenses. Sometimes girls cannot afford to pay the entire charges, they may be sick or out of work, and they cannot afford to meet the board themselves, and in that case they are helped along by some friends who are unknown to them, but sympathetic, kind friends who advance the money in this co-operative way. Oftentimes the girls are not exactly ill, but they need the change very much and can get a vacation only at that time, and when they object to going unless they can pay their own expenses, saying they cannot go because they cannot afford it, they have been out of work and cannot meet the expenses, they are met by this co-operation, but usually before the end of the season the girls will pay back that little sum of money which was advanced, and so there are really very few who go to the holiday houses at all who do not meet their own expenses in that way. Then there are the vacation houses which belong to the Vacation Society of New York. There the girls are asked to pay in the same way, and a great many do pay; but the majority pay only a portion for their board, and some who are not able to pay at all are sent entirely free. These are girls who probably have been ill for some time, and the vacation houses have a fund which is raised by fairs and entertainments of different sorts which meet the expenses of the different houses.

They have a great many houses. There are three holiday houses which belong to the New York clubs; the Brooklyn Association have their own houses, and a good many churches have their own holiday houses; but the houses connected with the working girls' clubs number three: two are on Long Island, and one is on the Hudson in the mountains. The Vacation Society has six houses which are permanent; sometimes they have twelve, just as the demand calls for them. They do not have any house of their own except one little house in Connecticut, which takes in but nine girls, that has been given them. The others have been partially given to them and the expenses are met by the society.

The other houses are good old farm houses, and we engage board for a certain number of girls for a certain number of weeks, and at these houses we do not allow any other boarders to be taken. We have three in the mountains at the comparatively high altitude—high for New York—of 1500 to 2000 feet, to which we send the girls who are afflicted with lung and throat troubles. There are a great many who are so afflicted.

Our regulation time is two weeks, and of course a girl has the choice of either one or two weeks. A great many would come for a longer time, but they cannot, for the houses are not nearly large enough to meet the demand during the summer, so that two weeks seems a fair vacation for any girl to have.

To the vacation houses, for four or five years, we have sent only girls who were not well, girls who needed the change. These must have a doctor's certificate. We have application slips which a girl has to have filled out and signed by some one who knows the girl and will vouch for her in every way. Any vacation house is open to any poor girl in New York who comes well recommended and needs a change. The time of their stay there is entirely governed by the doctor's opinion. If he thinks she needs four or six weeks, we allow her to have it on the condition that part of the time has to be paid for. The limit of time given free is four weeks, but the usual price, the regular price, is \$3.50 board for the vacation house, and that is the highest price; but we pay \$4 a week to the boarding houses to which we send the girls. At the holiday houses it is \$3 a week, and they also pay for their own railroad tickets at a reduced rate, so that about \$7.50 covers the holiday-house fortnight's vacation. Whenever they go down there, the matron

or housekeeper is notified of the number of girls going out to the house and of the certain dates.

After they go down there is plenty of amusement. They have two large houses at Miller's Place which accommodate forty girls each, and there is a large barn at the back and that is used as an entertainment hall. All the stalls have been taken out (the barn was never used before at all), and they have their entertainments on the platform which has been erected, and everything is beautifully decorated inside with Chinese lanterns, etc.—everything to make it pretty.

Friday night is entertainment night with the holiday houses. Each house takes its turn in getting up the entertainments, and there is great rivalry with them as to who shall have the best entertainment. They have a play, or tableaux, or something of that kind, an entertainment in the barn, and afterwards dancing and a good time generally. There is a piano in the house, and every night it is the general gathering-place for all fun and entertainment.

There is a beautiful large piazza around the house from which they can always get a grand view. The girls also have their own beach which belongs to the property and provides very nice bathing indeed for the girls. At Mountindale is a summer house which accommodates twelve girls. It is on the Hudson River, back of Cornwall, which is also a very pretty place.

The vacation houses belonging to the Vacation Society are eight—there is one in Sullivan County, N. Y., and one in the Catskills, one in Pittsfield, Mass., and five in Connecticut; and to those houses we sent for two years—I do not know how many we sent this year, the season was just closing as I came away—but for two years we have sent away nine hundred girls, and between four hundred and fifty and five hundred to the holiday houses, so that we have altogether had about fourteen hundred or fifteen hundred girls go away for the last two or three years.

When the first holiday house was started, arrangements were made for the accommodation of only about thirty girls, but before the summer was half over there was such a demand that they hired another house at Miller's Place and filled that, and afterward the property they own, as it was large enough, was built on, and now they own the two buildings; they built another house near by, the Harper House.

They were started by Miss Clara Potter of New York. She and some friends went down to run the house for the first summer, but she is now married. Miss Holland, who went down with Miss Potter, has been married too, and the houses are now run by housekeepers or matrons—ladies who care to go down for the summer time and see to the houses and attend to the running of them.

The houses are far away from both the railroad station and from any village. Miller's Place is a very primitive place. There is but one little village street through it, and before the holiday houses were there they had not a store at all; but people there all went to Port Jefferson for such things as they wanted. But when the holiday houses were started, the girls wanted ice cream and candy and such a variety of things on which to spend their money that they started two stores—one shop one summer and one the next.

Of course it is advisable to have the holiday houses not very near a village—quite a little way off—because it is a great temptation for the girls to go to town; and though they are all vouched for, and as a usual thing they all behave themselves, we want them to behave well, and more than well, when they are in the charge of the holiday houses and the Vacation Societies, for we feel ourselves, of course, somewhat responsible for them. Sometimes there is a little trouble, but very seldom indeed, considering the number of girls; we can almost say we never have any trouble at all.

LUNCH CLUBS.

BY MISS KATHARINE HEAD OF CHICAGO, ILL.

MISS DODGE has asked me to tell you something about our lunch clubs here in Chicago, and I am glad to do that and anything else I can to help in starting other clubs. There are in Chicago now but three lunch clubs, the Ogontz being the oldest. The president told me yesterday that this club had been entirely self-supporting for the last four months.

It was started by the graduates of Ogontz Seminary who lived here. They felt that a quiet, pleasant lunch room for working women, where they need meet no crowds, but where they could get rest and recreation, was a most desirable thing. They felt, too, that this might be so carefully managed that it would be self-supporting, and that it only needed some one with leisure time and some capital, to tide over hard times at first, to start it. They rented two large rooms; one, the lunch room, is filled with small tables and chairs, and a long counter reaches down one side of the room. The girls go there and get their luncheon, there being no one to wait on them except from behind the counter. Soup, coffee, baked beans, canned vegetables, cold meats, rolls, pie, cake, and fresh fruit are usually on the bill of fare, which, however, is varied from day to day, sometimes a simple salad taking the place of the warm vegetables. Rolls, meat, tea, and coffee are sold for three cents, everything else five cents. The second room is a reading room. Here are books, magazines, a piano, and a circulating library. Here, too, are couches for the weary, and dancing for those who are cramped with sitting all day in one position. The other two clubs, the Wildwood and the Ursula, started about six months later, with the Ogontz as a model. Last winter the Ursula Lunch Club added another room to its original two, in which classes are held. These classes last from twenty minutes to half an hour a week

and cover a wide range of subjects. The club members pay monthly membership dues, varying from ten to twenty-five cents in the different clubs. This entitles them to buy their lunches there or to bring their own and eat there, as many of the members do, adding a cup of coffee or soup to their sandwiches. It also gives them the use of the reading room and library and the right to join the classes ; the charge for these being fifty cents a course, or five cents a lesson.

The running expenses of the Ursula Club are from \$300 to \$350 a month, and this is all made from the dues and from the lunches, the average price paid for lunch being eleven cents. In the Ogontz and Ursula clubs the working girls are members of the board of managers and eligible for such offices as they have time to properly fill.

As yet there is no connection beyond one of friendly intercourse and rivalry between these clubs, but we hope in the near future to have a system of exchanging books from the libraries which may lead to other and more confidential relations between the clubs.

The Wildwood Club is by far the largest of the three, and its members are more well-to-do, many of the girls being stenographers and office clerks. The Ogontz Club numbers many factory girls among its members, to whom the club is a constant blessing. Many of them bring their own lunches, and were it not for the club rooms they would have to eat in the same room, often close and dusty, where they have all the morning been at work.

The benefits from the lunch clubs do not all go to the self-supporting woman. There are decidedly two sides to the work done, and these clubs have taught some Chicago young women that the finest virtues are not always clad in fine clothes, and, too, that a gown or hat a little too gay or a manner a trifle conspicuous may go hand-in-hand with truth, uprightness amid great temptation, and patience.

Let us who have leisure make education attractive and possible to these girls, remove from their paths such temptations as we can by keeping the little girls off the street. And let us in return thankfully receive from them the lessons of patience, industry, and the true generosity which comes with denying one's self for one's neighbor.

Although these clubs are called lunch clubs, they have to do not alone with the practical side of every-day living. They were started primarily to effect friendly intercourse between the women of Chicago who were self-supporting and some of those who were not. The best time to meet the working women seemed to be their noon hour, and it was thought that a pleasant club room might be arranged where the girls could meet socially. But if they had first to get their lunch there would be little time left for anything else ; and so the idea grew into a lunch club. Indeed, for the first year the restaurant rather overpowered other things, for the club members were ambitious to make the club self-supporting, and the money comes from the sale of lunches.

HOME-CULTURE CLUBS.

BY MISS ADELAIDE MOFFATT OF NORTHAMPTON, MASS.

I CAME here this morning expecting only to receive and not to give anything, so that anything I may be able to say in five minutes about a movement beginning to be as large as the home-culture clubs will be very desultory, and I shall have to depend upon the questions that are put to me at the end more than anything I can say now to bring out what you would like to hear.

I should be very glad if I could follow the question of the disintegration of the family and tell you something of the reason of it. The home-culture club has for its object the unity of the home circle; it tries more than anything else to unite the home circle, and to arrange so as to allow people who would not meet otherwise except at the ends of a bargain to come together on the same basis.

The spirit of the movement is very quiet and general. We have no constitution and no by-laws and very few traditions. We want to be together in friendly fellowship; we want to bridge over some of the difficulties which have been alluded to by the speakers before you this morning. The character of the work partakes very largely of the spirit of its founder, George W. Cable.

Any club meeting anywhere for the same purpose, which shall be partly for culture and partly for wider acquaintance, may be a home-culture club if it keeps a record and sends it to the general secretary of the home-culture clubs; and it may be incorporated in the home-culture letter which comes to all the secretaries of the home-culture clubs.

It may seem to people who are somewhat aside from the intellectual impulses of the day to be a little devoid of inspiration, but perhaps its greatest value from a sociological standpoint is the gathering together of people in different walks of life on the same basis.

I have in mind one club as illustrative. I know of a club which held very interesting meetings for two years. I should say first that every home-culture club must be always small enough to gather around the hearth of its humblest member, never so large as to make it necessary to go out of the home for its meetings. The home-culture club brings the club to the home and benefits many people who would not otherwise be able to leave their homes for the benefits it gives, and father, mother, sister, and the elder brother may enjoy it.

I know of a club of five workingmen between the ages of thirty-five and forty. They were foreigners, belonging to the class known as ward politicians. They knew very little about the past of America, and had no hesitation in asserting that "to the victor belong the spoils," and they listened with astonishment to the sixth member of the club, a young woman who knew nothing about practical politics, when she told them that such a doctrine was utterly repulsive to a very great number of people.

They read together Brice's "American Commonwealth" and such other works as came in their way. The reading was a free translation of the works, for there were many words which every one would suppose were known to everybody of which the men had no knowledge of the meaning. They listened with a great deal of interest, and at the end of the first year took a higher stand, decidedly higher ground in all their political work, and through the sixth member of the club were enabled to show that the ward politicians were not wholly to blame for some of the conditions which resulted in the misgovernment of the town. For instance, when sending delegates to Boston the remark was made by the young woman that their choice was not of the very best; they promptly answered, "We sent the best men we could get," and proved it beyond question.

The home-culture clubs are very valuable as the beginning of other things. There is one in Northampton, Mass., a very earnest one although small, now with new inspiration received from a visit lately made to it by Miss Dodge, in whose membership all languages and religions are represented. We felt that the name "home culture" could not be properly applied to a movement which made no provision for the males, and so when we first commenced, one of the first things we did was to open a free reading-room. We placed lots of papers and maga-

zines in it, but for a long time it was unpatronized except by boys. The janitor was a man who sat around in his shirt sleeves and smoked all day, but of course the boys were not afraid of him. Now we have a building, which will be paid for by the end of the year, three stories high with a number of class-rooms, and we have eighteen classes a week, drawn from the workingmen of the town who find themselves deprived of opportunities for study. The leaders in this work are students from Smith College and who come down to help once or twice a week. The subjects taught in the classes range from whistling and the banjo up to elocution ; and we have even had several dramatic performances given entirely by members of the club.

Any one anywhere can have a home-culture club in his immediate neighborhood. They do not belong to any particular class of people and homes, and they must never do so. We have rich and poor, educated and uneducated. The reports of the different clubs appear side by side in the Home-culture Letter. There is no inequality, the difference is one of degree and not of kind ; all are working directly together for the same common end and individual development.

The home-culture club may or may not be a philanthropic movement ; it may be started with a desire to receive what others have to give, or it may be started with the desire to help others ; it does not matter. Everybody has something to give to somebody else. It is not a missionary movement. Just as soon as it begins to be burdened with the term " missionary movement " it loses all its best effectiveness ; people drop away, they do not care to become identified with it.

The home-culture club movement breaks down barriers that belong to classes.

MATERNAL ASSOCIATIONS.

BY MRS. LUCY S. BAINBRIDGE OF NEW YORK, N. Y.

I WILL take but few moments. It is now past twelve, and I will speak as quickly as possible. The truth of the oft-quoted saying, "An ounce of mother is equal to a pound of priest," is seldom questioned, yet not always acted upon. Abraham Lincoln, whose mother died when he was a young lad, said with earnestness, "All that I am, and all that I hope to be, I owe to my mother."

If the kingdoms of this world are to become the kingdoms of our Lord and Savior Jesus Christ, then those who are trying to conquer the strongholds of sin will not fail to realize the power of motherhood. Much of the labor of reformation would be saved if there were more pains taken to help the mothers, not to reform, but to form the children's habits and hearts in right ways. We wait until the child has become acquainted with evil, until there are settled tendencies downward, and then wonder why our work for good is so difficult. Begin with the mothers, then. Let us teach them first of all the duty and privilege and immense responsibility which is theirs when a little new life is given to the world. Whether poor or rich, learned or ignorant, there is a God-given mother-love, on which we may depend.

When the hot-tempered woman from sunny Italy, who is tried and tired in her close tenement life of a great city, corrects her little child by knocking him down with a chair and then biting him, she does not lack real mother love, but in her ignorance knows no better way. When the mother of a little clinging brood of children laughs at their wilfulness and lisping vulgarities, and frightens them into obedience by lying stories, she errs from ignorance, not from lack of love. Ignorance will lead to shiftlessness and to drunkenness and to crime. Let us teach the ignorant mothers how to nurture and train bodies and minds and

souls of the children they love. Then when obedience and health are in the home, there will be law and order in the commonwealth.

One of the helpful agencies for this work is the calling together for conference and instruction and prayer a group of these women who can thus be helped and guided. Maternal meetings have gone out of fashion in well-to-do churches, but while life lasts I can never fail to recall the solemnity of the meeting to which, as a little girl, I was occasionally taken by my mother, and where I heard earnest prayer for the salvation and guidance of the children.

Among the poor in our great cities there is a revival of these meetings. Women who cannot keep a servant and are tied hand and foot at home in an unceasing round of toil, who cannot take the baby to the large congregation of the sanctuary, may bring both baby and the little toddler to the week-day mothers' meeting.

In one place there are young ladies present who take charge of the little ones, caring for and amusing them in a side room while for an hour the mother can rest and listen and enjoy. These mothers' meetings need also a social element, and an occasional cup of tea with a bun will give one hundred per cent on money invested.

In Boston there has been for some years a mothers' organization which quietly and yet powerfully has reached out to other mothers, not only in many American cities, but to distant lands. The mothers' unions, whose members wear a badge, a silver star, and make a solemn pledge of prayer and endeavor, have done much good in New York.

I would urge that not only should mothers' meetings be devotional and social in character, but that the women be taught how to care for the bodies of the little ones and how to provide food suited to growing children. A hungry boy is an easy prey to temptation, and the mother who feeds her little ones on strong coffee and poor bread need not be surprised at the desire for beer and then whiskey later on.

In one of the mothers' meetings in New York there were lessons given in making soups and how to use old bread, which have proved most useful in the homes. Bring also to these mothers who are too busy to read, whose days are bounded by high walls

of petty cares and weary drudging, thoughts and facts of other women. Let even the poor and ignorant have a share in the extension of the Master's kingdom. If they sew for and pray for and hear about the heathen in regions beyond, they will be fresher and stronger and richer for the demands of the next day at their own little fireside.

In connection with such maternal meetings there should be one or more ladies who can give the time for calling upon such members in their own homes.

Take self-control and consecration in the church, then show the mother by a kindly visit and tactful advice how to apply it in the busy and trying life of her family. Drive the nail at the meeting, clinch it in the home.

The late Earl of Shaftesbury, from his large experience with the poor, said, "I believe that any improvement that could be brought to bear on the mothers, more especially, would effect a greater amount of good than anything that has yet been done."

OUTING CLUBS.

BY REV. WILLIAM T. ELSING OF THE NEW YORK CITY MISSION.

THERE are a great many people who are largely interested in Christian philanthropic work who desire to do something but do not know just how to begin. Now in this outing club I think there is that opening, and I want to talk very plainly and tell you just how to do, if you desire, and I will give you a bit of personal experience. I am pastor of a city mission church in the crowded district of the east side, and shall first tell you about my parish.

My boys are so poor that it would be almost impossible for them to pay their expenses and lose two weeks' or ten days' wages while away from their shops or stores, so that I myself generally pay the expenses of the outing club. I do not, however, take boys and girls indiscriminately. I go out in the fall of the year with every young fellow who will attend the morning service at my church right through the year; every such an one will have the opportunity to be my guest in the next summer when we take our outing, and I tell them, "Now I don't do this to buy you to come to church. I am simply asking you to come here so I can get acquainted with you; and if you think enough of me to attend my services every Sunday morning, I desire to have you as my guests at the Outing Club."

Where there are boys who are able to pay, I say to them, "It costs a great deal of money, and if you want to help me pay the expenses, I shall be very glad to receive your aid." Of course if they were receiving large salaries, I should have them pay all their expenses, but that is impossible.

Now the outfit I have affords a good roomy tent twelve feet by twenty-four, and costs from fifty to sixty dollars. Then I have a lot of pots and kettles and frying-pans, and everything that will come into use in a camp. These things I have pro-

vided myself, and I tell all the young fellows that go out with me to provide certain personal things for themselves. I tell those who want to have a good comfortable bed to bring a bed-tick, which we can fill with straw or hay, and a pillow-slip, and I tell them all to bring a knife and fork, a cup and saucer, a crash towel, a piece of soap, and a few other things. All of the boys brought Bibles except two or three, although I did not ask them.

Now the location will depend a little on circumstances. I have been very fortunate in having my good friend Mr. Parsons in New York, and can travel far and wide. I go to Mr. Parsons and ask him to help me out with transportation, and I have never been disappointed. Of course where you can get free tickets, you can go two or three hundred miles from home ; but in case you have to pay your own fare there are places near the city, on the river bank or on the shores of some lake, some very comfortable and pleasant place not far away from the city. This last year I purchased a little place in the Berkshire Hills, an abandoned farm of some forty acres with a house on the shore of a lake, for eight hundred dollars, and there expect to locate my camp permanently.

Now about the camp work. The first thing we do is to erect our tents. Then I appoint committees on wood, water, milk, dish-washing, and so on, and every one in camp has some duty assigned him. We all start out and cut branches and then get a load of hay and spread that on the branches, and every man spreads his blanket over this, and that makes an elegant bed. Our wood committee gathers a large amount of wood which we use for our camp fires. Then we erect two sticks and stretch a wire, and on that we hang a great big iron pot. It is so large that it will receive a large tin pail, and then we fill the pot with water, and so in that way the oatmeal never burns ; and when the directions say cook it about twenty minutes, I stew it about three hours, and we always have the most delicious oatmeal. The last time I went out, the boys carried several hams, we had any quantity of oatmeal and pots and kettles, and what a procession it was to the Grand Central Depot. We bought three bushels of potatoes, and used two hundred and five quarts of oatmeal in ten days, and every one of us came away better and stronger than when he started into camp.

Now that is the camp at work. After the morning's work was done, we all went out to play ; and it makes a wonderful impression to see the minister who usually goes into the pulpit with a black coat and a white necktie—when they saw me take off my clothes and dive into the lake and strike out, they were astonished, and it made a wonderful impression, and after a while some of the boys wanted to race with me, and some of the others wanted to take a first lesson in swimming ; and those fellows who have seen me at that have altogether a different idea of me from what they got in the church. I made a wonderful impression upon the boys on those points where their own personal experience came in.

Then at night the best part of the time comes. We get all the wood during the day and make a magnificent fire and sit around it and sing college songs, and some bring their hymn-books, and after singing a few hymns I take the Bible and read to the boys, and every one recites a passage of Scripture, and then we offer our prayer of thanksgiving to God ; and I have never been present at more interesting services than are these when gathered around the camp fire with these young fellows. They all seem so grateful to God, with hearts open to receive his blessings and comfort. You have no idea what you can do with young fellows like these for whom this work is planned. Take such a young man as that on the evergreen-grove shore of a lake and walk with him all alone, and you can do almost anything with him.

I remember three years ago I took a boy who was exceedingly dirty ; I was careful about not selecting him to sleep with me. I had two tents and I selected the best bedfellows. I let him pitch his tent with me, although I did not sleep with him. The boys made a great deal of complaint about having him sleep in their tent because he never washed. I said, "Charley, you are working in a lawyer's office, and do you ever expect to do anything else besides black boots and wash windows?" And I said, "Charley, you will never do it if you do not clean your clothes ; if you do not keep yourself clean you will never succeed in making anything else of yourself except the boot-black that you are. You want to brace up." And his big eyes opened as he looked at me, and I went right into details and told him. Well, he said he wanted to make a man of himself,

and he went to work at once to do so. I asked him out again two years ago, and I said to him, "Charley, you remember what I said to you a year ago about bracing up? Now I want to tell you something else. I don't want you to overdo the thing; I don't want you to turn into a dude." Walking along the street, I hardly knew him in his neat clothes and nice clean collar, and I believe nothing else did it except that bracing talk I had with him. You see what you can do with the boys leading them into the high region of that more beautiful life.

Put the uplifting power of God's dear son into the life of these boys; that is what they need. If you improve them in their ambition, you will improve them in their surroundings. I expect to have a camp next year and to do more good than in any other way. Eight or ten days with boys at mountain or on lake-shore will be as good as one year's preaching. And when I meet these young fellows, they always speak of the camp. The whole church feel the influence of the camp, and the young people are now working to get there.

Question : How many do you take with you ?

Answer : I take just as many as I can get ; but it is very hard in my field to take as many as I should like. Last year I had thirteen boys with me.

Question : How old are the boys ?

Answer : They are from twelve to sixteen. I should divide a larger number into separate trips. Last year there were only thirteen, and they could all go together. There are no children; they go out with Mr. Parsons' excursions.

Question : You limit the age from twelve to sixteen ?

Answer : Yes, sir, for the boys; but I have taken some workmen also. Taking these boys to camp is such a simple thing that even you ladies can do it, even a young lady can do it. She does not need to sleep in the tent; she can go to some house not far off, and she can get her brother or some one's brother, to manage the tent.

Question : You spoke of taking workmen sometimes. Have you a workman's club ?

Answer : Yes, sir; I have one that takes a trip every Saturday afternoon ; this has been a very great help.

Question : What kind of boys do you take ? Do they keep good order ?

Answer : Why, they are as good as lambs ; no trouble at all, not a particle of trouble.

Question : What would be the cost for such a camping party ?

Answer : I can feed them well on two dollars a week. Oatmeal is the grand dish and is cheap, and milk in the country does not cost much. We had meetings in our tents and invited all the farmers. One brought us a can of maple syrup, another half a calf, and another a lot of apples, and they all said they were glad to see us.

Your tent will cost about fifty dollars; and if you can provide utensils, I think about three or four dollars a week will cover all expenses, if you do not have to pay railroad fare from New York. The Young Men's Christian Association go within ten miles of the city, to some point on the banks of the Hudson, and fix their tents, and they are as secluded and as far away from interruption as if they were a hundred miles from the city.

OUTING CLUBS.

BY REV. HOWARD S. BLISS OF PLYMOUTH CHURCH,
BROOKLYN, N. Y.

I SHALL simply refer very briefly to the three points I wish to state as to outing clubs.

First, the outing club reveals the boys' morals ; second, it awakens their ambition ; and third, it reveals a new heaven and a new earth to the boys.

As to the way of conducting our outing clubs, every Saturday afternoon it is possible for the minister to arrange in person or through some representative for an outing club. Have the organization as simple as possible. Send out notices that at such and such a time the start will be made from the church or parish house ; tell the boys to bring along base-ball bats and bathing dresses and come prepared for a tramp, which will cost very little money. Being connected with a city church, the tramps into the country are very inviting, and it is astonishing how many pleasant places there are to be found within five or ten miles which afford a new glimpse of new heavens and new earth to those whose lives are cramped in by city walls.

Did you ever realize that pleasure is a test of character ? It is not the person in the workshop from seven o'clock in the morning until six o'clock at night that betrays his character, but as you and I have our liberty we show what sort of men and women we are by what we choose in the way of recreations ; and if we can do anything in the way of educating and drawing out the better impulses in a boy or girl, or in showing them the capacity they have for enjoyment in well-chosen and healthful recreations, we shall be doing a great work.

The outing club establishes new relationships between the pastor and his boys. If he is a young man and able to challenge the boys at their own games, and if he comes out a little behind,

he stands toward them upon a new footing of closer sympathy, and he can show them in what spirit to enter these athletic sports. Boating, cycling, and tennis clubs for the boys are things that afford the minister great opportunities for getting a knowledge of them, and he should urge them to new forms of recreation. That is my simple thought ; and I would like to say one word as to that. Seek as much variety as possible, and be careful not to have your trips too expensive, otherwise the boys will be ruined and feel they cannot afford to go. A more ambitious style is for an outing which is scheduled for the holidays of the year, and arranged weeks and months before, for cheap excursions on these holidays. Go up the Hudson, spend a night in the Catskills, spend two nights on the boat and one whole day there, and they will feel they have been gone a week. Have it understood long beforehand, let every one know what the expense will be, and have it understood just when you will leave and just when you will get back.

Another form, a little more expensive, is a walking tour. Arrange to take two or three days to get men acquainted with the plans for walking and in getting a knowledge of the country.

Now what is all this to lead one to look at ? I tell you, my friends, if you have a successful outing club, you are gathering a nucleus of young men and young women who are to take an intelligent interest in some of the gravest problems that confront city life especially. You are going to make workers for the fresh-air funds. You are going to develop in them a passion for the country which would to God seized hold of our people in a greater measure than it does to-day !

I think that the outing club should furnish those who are interested in points of historical importance in the neighboring country. Our young men are often full of appreciation for points of historical interest, as for example they want to know just where Washington slept, or where the army passed, or where the hostile camp was fixed. Don't you see you are planting seed for the future improvement of society ? Don't you see you are planting seed for an historical-monument society ? Don't you see you are planting seed for a church-grounds improvement society ?

Now let me say one word about a most important work which can be organized in connection with the outing club, and that is the

Agassiz Association. Some of you know about it, and all of you should know, and can find out by writing to Mr. Harmon Ballard of Pittsfield, Mass. It started as it were only yesterday, and now it has fifteen hundred branches and twenty thousand members. There are three different classes of these—or four, I should say. The classes go together and study something about nature and about the works of nature in their own vicinity, and the old children and the little children have regular outing parties and take an intelligent interest in the natural history of their localities. It is very easy to extend such a society. A paper is published showing just how to do it, and do it successfully. It is published by the Writers' Publishing Company. You would better send to Mr. Ballard of Pittsfield; or you will find out all about it at the Anthropological Building in the east gallery [Columbian Exposition], where there is a department devoted to the interests of this association. You will be interested in the way in which this started, and as a matter of fact some of our leading scientific scholars to-day are among those workers whose first impulse came from this Agassiz Association, and the result will be that you will discover for your boys a new earth in this marvelous field-work in sky and air and sea; and you will do something more. The Agassiz Association, named after that great scientist, has his spirit of devotion. I can hardly think of a more beautiful and impressive picture than that world-renowned scientist in the island of Penikese, where he used to go for the purpose of studying over the divine purpose in nature, bowing his head in silent prayer that he might "through nature come to nature's God." If in thus doing we are influenced by the impulse of devotion, of a right spirit, and of recreation for the bodily powers, there will surely be developed through personal contact with the work, with each other, and with nature the reverence for God without which life is worth very little.

A LISTENER: How much do you find a boy will ordinarily pay for an outing?

MR. BLISS: We generally ask him to bring his lunch with him, in some cases prefer to have lunch all together. I think our most expensive outing, and I thought it altogether too high at the time, was \$1.10 for one; but that involved a good deal of railroading. Our outing club is composed of young men in

Plymouth Church, rather than in our branches, but some of our best outings cost us only about fifteen or twenty cents apiece.

A LISTENER : How many do you take with you ?

MR. BLISS : Sometimes one, sometimes fifteen or twenty. We have it understood the week before that we start at such or such a time. If it is advertised to go, it should go ; and I have had some of the most delightful times with only one young man going off in that way, and we have thoroughly enjoyed it and have known each other better.

This thing will develop wonderfully. You do not perhaps realize that there are hundreds of young men from England, young men coming from the Young Men's Christian Association, who are enthusiastic in the development of this idea.

MEN'S SOCIAL SETTLEMENTS.

BY MR. ROBERT A. WOODS OF THE ANDOVER HOUSE, BOSTON,
MASS.

No very clear distinction can be made between men's settlements and women's settlements. The settlement idea is really quite the same for men and for women ; and, moreover, it is true that the most successful settlements consist of a men's settlement and a women's settlement working together, each doing what it can do best, both co-operating for all they can best do by such co-operation.

The very root of the settlement idea, it seems to me, is the feeling of sympathy. Sympathy carries you to people, it identifies you with all their varied interests; so much so that you want to seek complete identification; and so you go and live with them, and share their interests in the largest degree possible. We are learning nowadays that we cannot study human beings without sympathy. We are learning that we shall not know much about social science unless we have sympathy with men and women. There are many important and vital facts about the lives of men and women which you cannot learn without sympathy; so that the settlement, under the scientific impulse to begin with, under the desire to learn more of what life means among the working classes, under the desire to learn more what our social problems exactly are, is moved by the impulse of sympathy, and will attain whatever success it may have in a scientific direction because it comes to its study sympathetically.

This is, of course, ever so much more true when you come to the work of the settlement, and the work the settlements undertake would be impossible if the root of it all were not in sympathy. A great deal of settlement work touches people's lives on sides which have not been touched before. It invites a great many delicate interests, a great many conflicting wishes, in the lives of

any people in any neighborhood which could not be justly and tenderly dealt with if it were not for the sympathy which comes from daily acquaintance.

The great point in the settlement idea is that settlement work calls in every sort of power, that it involves the administering to every sort of need.

The settlement is at the largest a very small establishment ; its work at the greatest does not fill out so large a compass. The greatest discoveries—many of them have been made during this wonderful century—have been microscopic discoveries. Men have spent their whole lives over the slightest possible data, so far as the outer view was concerned ; yet by means of their researches, in combination with before known discoveries, they have been able to accomplish the marvelous outward results that we see.

So the settlement is a sort of shaft sunk into the thickest part of society with a view of studying the various strata, and finding what their relation is, finding what the thickest part of life is, how life is lived among the most difficult conditions, among the most crowded collections of people.

Settlement work throws over entirely the principle which is followed so largely, so almost entirely, in all church work. Up to the present, in our church work, we have had certain methods which were adapted to meet the needs of people who had developed religious sense, people who had religious parentage, early religious training ; the methods of the church as they have been have but very slightly appealed to people who had not within them somewhere a sensitiveness to religious influence. Now the settlement idea deals with people on every side of life. It aims to touch every man within its slight circuit at his particular point of need, at his particular centre of interest ; it aims to have such a variety of people reside among its workers that it shall have something to say to every man and every woman, whether that man or that woman has any developed religious sense or has in particular any inherent sensitiveness to religious or moral influence. It aims in that way to take a certain district of a city and have some sort of ministry for every person in that district—not to shut its eyes to certain of the facts that are there, not to close up its heart to certain of the people there, but to see, endeavor to see, all that is going on in that line, and to endeavor and hope and strive in

some way or other to touch every life in that particular neighborhood. And so the settlement work is slow ; its results are often invisible, because it does what it does deeply, throwing over those methods which are often merely a rapid burning over of the surface of the ground : it aims to do the task which it has undertaken ; it aims to do it thoroughly, and not to be satisfied with any superficial method or any apparent result—anything which is not in the way of doing this slight bit of work thoroughly and completely.

One of the most practical questions that comes up just there is the question of the Roman Catholic church. We often say that in our country we have no class system. The fact is that the last ten or fifteen years have shown us that we have one of the most difficult and dangerous class systems to be found anywhere. The early immigration to this country was Protestant, the later immigration is very largely Catholic. The result is that the upper social class are of one religious belief, and a large part of the lower social class are of another faith: it is like the Jews and Samaritans living, not at a distance but near together, and having this highly emphasized distinction. Our practice as Christians, or at least as Protestants, has been to give over the Roman Catholic question. We have said that as long as it was impossible for us to convert the Roman Catholics to our way of thinking we did not have any special duty to them ; and by that form of reasoning we have been yielding to this class system, claiming the truth of our faith, and supporting this miserable system of caste. The simple fact is that the more favored classes must be responsible for the less favored ; they who have the greatest part of society's gifts must feel the duty upon them to share those gifts with those who have the less share of such gifts ; and distinction in religious faith is no possible excuse for our not doing the work we are bound, under the light of Christian duty and Christian faith, to do.

So that it becomes necessary for us—throwing aside our desire to proselytize—to do what we can in order to meet the social problem among what are called the lower classes, irrespective of all the prejudices there may be.

A settlement, it seems to me, is the most practical way of accomplishing this. The residents of a settlement retain their own Christian faith, their freedom ; and they come into the settlement life believing they are free, and enter into definite religious

work, in unity, not as neighbors merely, but as servants of the Lord Jesus Christ, believing in him and his faith, and desiring to make his faith more vital, more true, more real. When that is fairly understood among the Roman Catholics, they and their leaders become entirely ready for the settlement work ; they become ready as far as they can, to share in that work ; and the result is a most delightful and Christian co-operation, a truly Christian understanding, between the people who have these different faiths, which have been so much prejudiced in that way, and which prejudice the one against the other.

And so the settlement stands for spiritual and Christian social union,—that spiritual and Christian social union which I and many of us in this congress are feeling must more and more come about and influence many people of different creeds and kinds of faith, doing practical Christian work which is everywhere waiting to be done. Let every man come to the work, worshipping at his own shrine, and let each join with every other, in every possible way, to apply that Christian faith, making it work out unity of life in the community on every side ; so that the community in all that part of its life called secular may become religious, so that we may get a new point of view, an altogether fresh view, of what religious faith is, with the result that many of the things considered necessary will be gradually shifted off the scene : for we are settling whether they are true or not, and other facts of Christian life are taking their true importance.

MRS. HENROTIN : I am sorry to interrupt Mr. Woods, but we have so many names on the programme I have to be cruel. Mr. Woods will answer any questions that may be put to him.

REV. W. T. ELSING : I would like to ask Mr. Woods if it is necessary for a resident to sleep and eat in the College Settlement House.

MR. WOODS : The difference would not be very great if the resident could spend the same amount of time as those do who eat and sleep there ; but the distances are so great that time is lost in going and coming ; and there is an indefinable influence in getting acquainted on the start and living among them. And another thing : there are certain disturbances which come in on all crowded life, in the crowded quarter, which one who goes away at eight or nine o'clock cannot understand or influence. In

Boston there is little disorder; but sometimes at midnight we have had to settle disturbances, which one who was not acquainted with the people, and living among them, could not have done.

REV. IRVING W. METCALF: I would like to ask if you have any except Protestant Christians at work in the settlement?

MR. WOODS: As a matter of fact, we have had one man—an agnostic. And in some of the settlements there have been Roman Catholic workers. There is no reason why there should not be.

REV. GLEN A. TAYLOR: Could not the churches establish settlements as well as seminaries and universities?

MR. WOODS: I do not see why that should not be. I think every church will find it has a social problem near by if it looks for it.

WOMEN'S SOCIAL SETTLEMENTS.

BY MISS JANE ADDAMS OF HULL HOUSE, CHICAGO, ILL.

It is rather difficult to say in fifteen minutes anything adequate in the interest of social settlements, and when Mr. Woods has covered the ground so thoroughly, it is much more difficult.

I should like to emphasize the point, however, that a settlement, as understood in England and as most people in America have understood it, tries to identify itself with the working people, people of the working classes, in the United States. And when I speak of working people, I do not mean that class which is all the time out of work, because perhaps those who are out of work most of the time are those who deserve to be out of work. There are always living among industrious people, the real working people, an idle and vicious class,—just the same as you will find in a neighborhood which is given entirely over to business men and professional men. While the settlement does all it can for such people, it is the working people, the industrious people, that it seeks out and wishes to help.

There will always be found with the people living on the streets with the working people some intellectual people, and the object of the settlement is to do what it can to foster this higher life in those who already have it, to develop it in those who have it but in the struggle for bread have been forced to let it go, and to create it in those who have not got it at all. And it is among this working class that some of the most difficult problems of life are found. I use the word "working class" for want of a better: we are forced into the use of it sometimes, but by it I mean industrious working people. When once you have thrown yourself and your work into such a neighborhood and have lived there some years,—three or four years,—you find it of very absorbing interest; and it seems as if the whole trend of life, with

all the evils and all the brightness of life, is to be found in such a neighborhood.

We are all more or less uneasy about industrial society, and I suppose all who think at all seriously are constantly asking ourselves, "What think you of industrial society, and what are you going to do about it?" But among the working people themselves and those living in a neighborhood given over to industrialism there is to be found a large part of the serious thought on the subject. They have a certain reason why they can think more clearly. It is very difficult for a business man to take a stand against the manner in which business is carried on, and he has almost to throw up his business if he wants to go out of the competitive system; but the working men have no such clog. When he makes up his mind a working man can express himself freely, and there is that advantage in living in such a neighborhood.

People who work hard many hours a day and give almost all their powers over to the securing of money with which they may buy bread, food, and clothing for themselves, their wives and little ones, are apt to throw over the higher life and the higher instincts. I suppose that the activity we give to the higher things of life must bring us proportionately, more or less, up to that higher plane of living; but among people who are working constantly for the material things only, there is a tendency to revert to materialism; and it is the object of the settlement to keep clearly before them the fact that there is a higher life beyond the mere living, and to make that life as attractive as possible.

I imagine that he who does the most harm in the world, next to the man who makes evil attractive, is the man who makes goodness unattractive, who makes it dull and narrow. But the settlement tries to make the higher life, the brighter life, attractive, and tries, as it were, to throw out hooks so that people may catch on to them.

It is curious what pains we take to get this higher life for ourselves. We send our children to schools and colleges, and give them every advantage; we try to give them all that will widen their minds and secure for them the higher and wider life; and yet we seem contented that other people, thousands of people in every city, shall live without the higher civilization, without the higher life. And the settlement tries to give the higher life to the work-

ing people ; it tries to give it to the working people who have it not, and to the people who are not working people, as far as it can,—the people who are not industrious and strong enough nor intelligent enough to keep in the ranks of the working people; but it gives it still more to those who have something of it already.

When you get into the centres you begin to stir around and work out toward a higher existence. Every man in a vital way represents the broader life who will become a helper, who will help to break up that materialism. You desire as much as you can to spread this higher life abroad. It is curious how quickly you grow out of your immediate neighborhood. It is strange how quickly you find yourself interested in municipal affairs.

The settlement has been accused of many mistakes, and one is that they take up too many things, scattering their powers afar; but we have never found it necessary to drop anything that we have undertaken, and there are endless new suggestions that we would like to take up. We never seem to have enough room, enough tendrils, enough hooks, so to speak, to which people may fasten and pull themselves out into the wider, higher life.

I am sometimes afraid that the settlement idea will be confused with the lecture, the library, or with art exhibits. The settlement idea, however, is none of these things, but takes of them all in order that it may reach the people and bring to them the higher, better life. When people are out of school you cannot poke it at them in the shape of books, and you cannot send it to them in the shape of lectures.

The bell being tapped by the chairman, the speaker abruptly closed her remarks.

THE "SETTLEMENT" IDEA IN PARISH WORK.

BY REV. GEORGE HODGES, D.D., OF PITTSBURGH, PA.*

THE university settlement is a church without services or sermons. The parish church is finding out that the ordering of services and the preaching of sermons are but a small part of the ministrations of religion. Religion, rightly understood, touches every side of human life, has to do with every day in the week, and is concerned not only with men's souls, but with their minds and bodies. Everything that affects the welfare of men comes within the province of religion.

The result of this conception of Christianity is the enlargement of the church, first in its area of activity, and then, of necessity, in its walls and roofs. To the sanctuary are added rooms for classes, for lectures, for athletic exercise, for reading, for cooking, for social gatherings. Better still, there is built beside the church the parish house, with conveniences in it for all this part of the parish life. The parish house, put to its best uses, is not much different, except in the matter of residence, from the settlement house. A great deal that the settlement does may be done by the clergy and their helpers in the parish.

I.

One characteristic of settlement work which ought to enter into all good parish work is the purpose of uplifting the neighborhood.

The church ought to feel itself responsible for the neighborhood. It ought to be a centre of uplifting influences of all kinds, not only spiritual, but sanitary, political and intellectual,

* Now Dean of the Protestant Episcopal Theological Seminary at Cambridge, Mass.

and recreative. The administration of the parish should ally itself with the best interests of the community. The minister and his workers ought to know personally all the families of the streets and alleys into which the shadow of the steeple falls. It should be a matter of concern to them where their neighbors live and how they live. And it should be felt as a distinct responsibility upon their shoulders to make all the life of the neighborhood brighter and better.

As a discharge of this responsibility the church may provide on a Sunday afternoon each month an hour or two of the *best music*. The choir may be augmented, an orchestra added, and the great religious masterpieces—the oratorios, whole or in part, and the choir parts of masses—may be rendered for the pleasure and the profit of the people. Upon such occasion the church will be crowded, a great many being turned away for lack of room. That is what the church is made for—to be filled with people, and the people filled with the consciousness of God. God blesses us in the harmonies of music. The settlement and the church, desiring to help people, will make abundant use of music.

Such a service will cost a hundred and fifty dollars. The congregation, properly reminded, will give nearly that much in the offering.

The well-equipped church will see to it that the neighborhood is provided with *good reading*. There will be a library for the boys and girls, and another for their fathers and mothers, carefully selected, and given out on Sunday and during the week. In order that new books may be continually added to the shelves, it is a good plan to get twelve men who will each give ten dollars during the year to the juvenile library, and twelve more who will contribute the same amount to the other. Two will agree to pay for the January books, two for the February books, and so on through the year.

On Sunday evenings there will be frequent *lectures* in the church, on certain notable eras of history, or great men, or good books, or the wonderful cathedrals on the other side of the ocean and their builders.

And on week-day evenings there will be courses of lectures taking wider ranges into the regions of profitable knowledge and illustrated with a magic lantern. An electric lantern, accom-

modated to the voltage of the incandescent lamps, and thus needing no extra apparatus and making no trouble, is a part of the furniture of the well-provided parish house. The lecturer may well preface his instructions with a half-hour's comment upon current events with lantern pictures for which the slides may be photographed from the illustrated papers.

During the week life goes on in the parish house much as it does in the settlement house.

There is a *kindergarten* every morning for the poorer children of the neighborhood, changed on Saturday morning into a *kitchen garden*. There is a *mother's meeting*, where, among other wise counsels, kindergarten ways of interesting little children are taught. There are associations of small boys and girls, and *boys' clubs* and *girls' guilds*, and a *sewing school* and various charitable organizations. There is a *brotherhood* of the men of the parish, holding monthly receptions for the sake of better fellowship.

Several times in the year there are loan *exhibitions* of paintings or of curios, and microscopical exhibitions, and *concerts* of pleasant lively music.

II.

Another most characteristic feature of settlement work which ought to appear in the work of the parish is the emphasis that is put upon personality. If this does not enter as fully into the work of the church as it does into the work of the settlement, so much the worse for the church.

The discovery of the value of personal service was made at least as long ago as the time of the prophet Elisha. It is a familiar story how he sent his servant to bring back life again to the dead. And the servant went and laid the prophet's staff upon the face of the dead, but there was neither breath nor motion. Then the prophet came himself, and the dead rose up and began to speak.

The new social impulse out of which the settlement has come has this truth at the heart of it. There is an enthusiasm for personal service. We are coming to see that nothing else will really help. This, indeed, is the way in which Jesus helped men.

One application of this supreme social principle to parish

work is the "*neighborhood meeting*." If the church is in the midst of a colony of the unprivileged, it may bring the privileged into personal friendship with them. A dozen families are invited to the parish house out of the neighboring alleys, and a half-dozen families of culture and social position, good Christians, are asked to meet them. There is music, performed by the entertainers. For the children there are pictures with the lantern. And refreshments are served amidst a hum of conversation. The privileged are present for the purpose of giving all the friendly pleasure they know how.

The husbands and fathers from the alleys will not come to these convivialities. But they come to a *smoking concert*, where there is plenty of tobacco and brisk singing, and no politics nor religion. Here there will be the same fraternal intermingling of different kinds of people, for their mutual benefit. The wise church holds that an evening of good pleasure is an assistance to true religion, without praying or preaching.

The personal element may be brought into the *visiting* of the parish by the assignment of no more than three families to each visitor. The visitor is to make herself the personal friend of these people, to visit them and to persuade them to visit her, and to take genuine interest in them.

The *boys' club* may be made to give opportunity for personal service to a great many young gentlemen who do not consider church work to be quite in their line. Let two or three come into the club this week and spend the evening, and next week two or three more, each one contributing something to the interest and profit of the meeting. One can show some remarkable souvenir; another can tell a story; another can sing a song; another can simply make himself friendly with the boys. The boys will appreciate it, and the helpers will be helped.

III.

The parish may take another good suggestion from the settlement, and welcome among its workers everybody who can work. The settlement is notable for its hospitality. It has a distinct purpose, the uplifting of the neighborhood. It has a well-defined method of getting that good purpose accomplished, the utilizing of personal service. And it holds out its hand to all honest and

earnest people who are in sympathy with its motive and its method. Ecclesiastic and theological preferences do not count for much in the settlement. Its family is gathered as Cromwell recruited his soldiers. Cromwell wanted men who would fight. They might have whatever unimportant difference they would, if they were but united in enthusiasm for the war.

The parish ought to be as wise as the settlement. There is room in such service for every variety of temperament, every sort of ability, and every kind of genuine humanity; the believer and the unbeliever may work together, the Catholic and the Protestant may here join hands.

"From every one according to his ability." That is the principle upon which work should be done in the settlement, in the parish, and everywhere else.

Here is a young woman who cannot do anything but paint china. She shall decorate cups and saucers to adorn the meagre tables of our neighbors. Another can work wonders with the needle of the embroiderer. She shall put such emblazonings into the parlors of the neighborhood as shall fairly compel the diligent use of broom and dusting-brush. This young man can play on the flute; he shall assist at a neighborhood meeting. If he can do nothing but sing a comic song, we will use his comic song for the furtherance of the Christian religion. He shall be upon the programme of a smoking concert. Everybody can do something. Some who have made progress in the spiritual life can help in the regions of the soul. They can teach or preach or pray. Others who are not along so far can talk, or lecture, or take a class in amateur theatricals, or give boxing lessons, or simply look amiable and make themselves fraternally agreeable. Everything that is good will fit in somewhere in the modern parish.

IV.

The settlement idea, in this phase of it, has relation to a most important question—not the betterment of the neighborhood only, but the betterment of the church. If all these different people can work together in a settlement and in a parish, why can there not be room likewise for various gifts, various preferences, various ways of looking at things and of doing things in the church itself,

in this great disordered Christendom with its manifold unchristian divisions? At any rate, if we cannot as yet say our prayers together nor recite our creed together, we can at least do all manner of good work together.

Suppose, for example, that the parish were understood to include the whole of a considerable district, and that all the denominations of Christians having houses of worship in that district were taken together as comprising the church of Christ in that part of town.

Let the ministers meet once every month in conference concerning the betterment of the parish. Let the community be divided into districts, and a district assigned to each congregation, and systematic visiting be carried on. At each meeting of the ministers reports will be made, the names of non-churchgoers will be read with their addresses and their expressed preferences. Consideration will be had regarding helps and hindrances, how to make the schools better, how to reform the saloons, how to improve the streets, how to get the best men into the city councils.

And let the *Sunday-school teachers* meet every week for the study of next Sunday's lesson, with teachers taken from any and every denomination, sectarian lines utterly disregarded, all the teachers feeling themselves belonging to one great Sunday-school, with twenty meeting-places.

And let all the churches combine together to support a *free kindergarten* in the poorest part of the parish, with one visitor from each congregation to take a personal interest in it.

And in furtherance of these and other good purposes let somebody start a *parish paper*, to contain all the parish news, and to be distributed monthly in all the churches, as the organ of the ministers' meeting and the advocate of Christian brotherhood in Christian work.

Then the settlement idea will take possession of the whole community. There will be a recognition of the social fraternity and responsibility of all the neighbors for the whole neighborhood. There will be a beginning of the establishment of the kingdom of heaven.

V.

But the parish is not the city. Outside the parish stretches the town, with miles of streets—some of them narrow and dirty—and thousands of people corresponding to the streets. If the parish is converted to the settlement idea, it will not be content even within the wider boundaries that I have sketched. The parish will desire to do something for the town. If the parish is in the privileged part of the town, this desire will be emphasized by a Christian sense of fraternal responsibility. We must do something for some other parish less blessed than ours.

Thus the range of possibility opens out to the sky line.

In Pittsburgh, where the idea of the wider parish is already beginning to be translated into reality, there has recently been an interesting illustration of this further broadening out of brotherly fellowship.

Father Sheedy's parish includes that interesting part of Pittsburgh which is called "The Point." The Point is bounded on one side by the Monongahela River, and on another side by the Allegheny River. These two streams meet here to form the Ohio. The third side—there are but three—is fronted by the shops and warehouses of the business portion of the city.

It is in the midst of the Point that the one historic structure of the town is situated. A picturesque blockhouse marks the site of old Fort Pitt. Here Washington is of course reported to have slept. Certain it is that Washington, before the days of the fight at Braddock's Fields, stood upon this triangle of land, then green with forest trees, and chose it as a fine strategic point in the French and Indian War, then pending. The blockhouse is not at present a desirable residence. It has the look of a sturdy beggar, stout enough, but ragged and unclean. The visitor approaches it along a muddy lane. The buildings of the neighborhood are squalid and crowded close together. The Daughters of the Revolution, however, have now possession of the place and expect to set a bit of lawn about it.

Also in the midst of the Point, and considerably nearer to my present purpose, is the Exposition Building. This is a great brick structure, with a Machinery Hall annex, made of glass and iron, in which every autumn an industrial display is held.

During the rest of the year the Exposition Building has been lying idle.

The people of the Point are not well furnished with the conveniences of agreeable living. That appetizing volume which Mr. Theodore Child published under the title "Delicate Feasting" is not to be found in any parlor nor in any pantry of the Point. The citizens are satisfied with bread and butter and beer. Or if they are not satisfied, so much the worse for them. For what is the use of wishing for green-turtle soup when there is no green-turtle soup upon the bill of fare? There are not many abjectly poor people in Pittsburgh. Almost everybody can earn enough to live. But the poorest people live at the Point. Father Sheedy's church is appropriately dedicated to St. Mary of Mercy. Our Lady of Pity is invoked no doubt in many heart-felt prayers amidst that great multitude who live in familiar acquaintance with suffering, sin, and the black devil.

The pleasantest part of Pittsburgh is the East End. Here are the widest streets and the greenest lawns and the stateliest houses. The East End and the Point represent the social extremes of the town. They illustrate that pernicious separation between brethren which is seen in every considerable city, the privileged living by themselves and the unprivileged living by themselves; those who need uplifting set on one side of a wide gulf, and those who might uplift them set on the other side; the dough in one pan and the yeast in another, and hopeful people waiting for the bread to rise!

Out in the East End, for some time past, we have been holding musical services once each month on Sunday afternoons. The services have been given in one of the churches, and people have crowded to them and have enjoyed them with enthusiasm. On these Sunday afternoons notable compositions of the masters have been presented by a large choir with orchestral accompaniment, under the leadership of Mr. Carl Retter.

Things go in that way, for the most part, in this ill-adjusted world. These musical privileges were given to people who have pianos in their parlors and can afford to go to concerts. While down at the Point, where there are no pianos and nobody goes to hear the symphony orchestra—for lack of dollars—there were no musical opportunities at all.

Several people with properly conducted consciences and

capacious purses promised to provide money to change this unequal balance. The Exposition Society agreed to give the free use of their great building on certain Sunday afternoons for this good purpose. Mr. Retter consented to take the responsibility of the music. Father Sheedy and one of the Protestant ministers, representing the two parts of the town and the two great divisions of the Christian church, constituted themselves an executive committee. Thus the preparations began.

Mr. Retter gathered together an orchestra of nearly fifty pieces, composed of the best musicians in the city. To these he added a chorus of a hundred and fifty voices. Some of the singers were Roman Catholics, some were Protestants. The distinction was not apparent in their voices nor in their enthusiasm and devotion. Arrangements were made in the Exposition Building to seat about four thousand people. It was agreed to give three services. Admission was to be by card, and Father Sheedy was to have the charge of the distribution of the cards.

The first service was held on the twenty-first of May, Whitsunday afternoon. The programme included "The Heavens are Telling" from "The Creation," and the "Inflammatum" from the "Stabat Mater," and the "Hallelujah Chorus" from "The Messiah." The streets in the neighborhood of the building were crowded with processions of people. Every card had been given away, and there had been clamor for more. Every seat was occupied, and hundreds stood. The Point turned out *en masse*.

Several features of the meeting—which we called the "People's Praise Service"—attracted much attention. One was the fact that it was held on Sunday. We believe in Sunday here in Pittsburgh, and we have very clearly defined ideas about the way in which that good day ought to be kept. There was some doubt as to the wisdom of observing Sunday in this fashion. One good parson, that Sunday morning, gave us the benefit of a stout sermon in his church, denouncing the movement. There are still a few who hold that the best way to make men love Sunday is to make them hate it first. But the majority of the town and all the newspapers were on our side. And the service won over most of the doubters. It was a religious service from first to last. All the words sung were words of prayer and praise, and the great congregation was not outdone in respect

and reverence by any that met that day anywhere in town. The religious meaning of the service was employed in the addresses.

The fact that a Roman priest and a Protestant parson stood upon the same platform and addressed the congregation in the same fraternal spirit was probably that which attracted most attention to these services. Both made speeches at each of the three services. The idea was repeated and emphasized by one as much as by the other that we ought to magnify our points of agreement and to minimize our differences. Nothing could have been more fraternal or more Christian. The need of closer unity, the prospect of attaining it, not by controversy, not by contention, but by doing the work of the Lord Jesus Christ together—this was insisted on in every speech. No two men in the same communion could have worked together more frankly, more freely, more harmoniously.

At the second service a *Te Deum* was sung, of Mr. Retter's composition, and Beethoven's touching oratorio, "Christ on the Mount of Olives," was given in part. At the final service the choir part of Gounod's "*Messe Solennelle*" was the chief number on the programme.

At each service a leaflet entitled "Before the Music" was given at the door with the programmes, containing brief paragraphs chosen with some care, to be read while the people waited for the opening of the service.

The plain people came to these afternoons of praise and appreciated the music greatly. There were tears shed by some who could not get in. The good pleasure that was given was worth the thousand dollars that were spent.

As a result of the project a Roman Catholic foundling hospital and a Protestant home united in a whole week of charity concerts, in which people of both communions worked fraternally together, sharing the large proceeds half and half. Everybody in town went to these concerts.

Thus there are a few bright streaks seen through the smoke of Pittsburgh in the gray dawn of the millennium.

LORD KINNAIRD: I would like to ask Rev. Dr. Hodges this: I understand the music has to be paid for. That would stop a good many people who can't afford to pay \$150 to \$200 for

music, would it not? Has the plan of ladies and gentlemen giving their services for nothing never been tried?

DR. HODGES: You are asking about the music?

LORD KINNAIRD: Yes, sir.

DR. HODGES: It is paid for by the church, though we found a man who was willing to guarantee the expenses, taking his chances on what the congregation might give; but every effort is made to get the people to realize that it is a free service, and that they don't have to pay for it. We have on one occasion fallen behind \$50, and on another run ahead \$25 or \$30; but most times it has just met expenses.

LORD KINNAIRD: I would like to ask, too, if your description was an ideal. If so, it seemed to me that there wasn't very much left for religious services.

DR. HODGES: The purpose was to set forth the social side of parish work; the spiritual side was taken for granted.

LORD KINNAIRD: But from your paper it seemed to me, you know, that you had Sunday morning, afternoon, and evening all filled up, and I thought there would be but very little time left for Sunday services.

DR. HODGES: I stated in my paper that very little of this takes place on Sunday; it runs through the whole week. The Sunday is taken up largely with religious services. The musical services come in the afternoon. Everything else takes place as described.

LORD KINNAIRD: For how long a time have there been these concerts?

DR. HODGES: About a year.

LORD KINNAIRD: And they are still well attended?

DR. HODGES: Yes, sir. People will come an hour before the doors are opened, and gather about it, waiting to get in, which is quite an interesting spectacle in front of a church.

LORD KINNAIRD: I would like to ask whether what is described in the early part of the paper takes place as actual work, or is an ideal existing only in your own mind, and what you hope for?

DR. HODGES: Yes, it applies to what is done, and has been done.

LORD KINNAIRD: I would like to know whether you have tried spiritual instead of secular services, and contrasted meeting

with meeting, service with service, result with result. My experience is, that in England, Scotland, and Ireland we get more results from religious services alone than from the simple amusement part. The people get tired of the latter. We cannot compete with the theatres. I can tell you one choice and standing example. Some of you know London, and know the Alhambra. The Alhambra was started by two relatives of mine and four other gentlemen, who put fifty thousand apiece into it, hoping to help the people by giving them free amusement as well as religion; and now it has taken all they had, and failed of its purpose, and is one of the greatest sinks of iniquity of the civilized world. Sometimes the amusements don't have quite the effect of raising the people as much as we might wish.

WORKING GIRLS' SOCIETIES.

BY MISS GRACE DODGE OF NEW YORK, N. Y.

IT gives me great pleasure to be here to-day, and to feel that I am the representative of a large body of wage-earners, members of various clubs belonging to the New York Association of Working Girls' Societies. It is hard for those outside to realize the spirit found in these societies. They represent no philanthropic or charitable movement, but rather are illustrations of sister friends banded into different groups, with headquarters in convenient localities. No boards of management from outside, no committees of older women who meet to say such and such should be done ; but a simple democratic government, vested in each individual member, the little cash-girl having the same vote as the teacher, or the women who come from homes of culture and wealth.

The monthly business meetings are largely attended. Each member then brings her dues, and is interested to know how the finances stand and what can be done. If all bills are met and the treasurer can report fifty cents surplus, the members feel rich ; but when several dollars over are read out, a burst of applause follows.

The club rooms are larger or smaller as the members require, the smallest club in the New York association having thirty members, the largest three hundred. Methods and classes differ ; but all societies to be privileged to join the general association must be founded on the three fundamental principles of co-operation, self-government, and self-reliance, or effort towards self-support. The constitutions also vary ; but those clubs which are most successful have a council consisting of twelve,—six officers and six members,—elected annually by the club. In this body is vested the control, as well as the preparation of plans to present to the entire club.

Girls for officers and council are elected from all branches of work—factory hands, shop girls, dressmakers, stenographers, clerks, teachers, and those who have been intrusted with time and money to use for the benefit of their sister friends. It is not the question of whether they work, but what they are, that makes them candidates for office ; and the committees show the same mixture. Each brings her best and shares it with others. Those who are in active practical life know what other girls want ; those who have talents of any kind bring them ; those who have refinement and inherited judgment bring these necessary qualities, to mingle with the practical common sense of their associates. The result is a happy one. Interest is aroused and kept alive, mistakes are rarely made. These bodies of busy sisters share each other's joys and sorrows, and develop plants for mutual improvement and advantage, which when put into operation bring about results few other organizations can show.

Statistics are not compiled by these societies, but a few figures can be given. In the New York Association there are nineteen regular members, each representing a club, the united membership being about twenty-five hundred. Seven societies rent an entire house; twelve rent rooms only; one owns its house. One hundred and thirty-four classes were held one season, in such branches as dressmaking, cooking, sewing, millinery, languages, etc. Practical talks and lectures are most valuable features. Receptions and entertainments are often given. The attendance at one club for a year was thirteen thousand and sixty-eight, with a nightly average of forty-one for the fifty-two weeks of the year. Provident habits are established. The deposits made in the Penny Provident Fund by twelve clubs, from March 1, 1891, to March 1, 1892, amounted to \$1941.15. Over a third of this, or \$778.08, was deposited in the month of January, showing a growing tendency to save.

The inside organizations are especially helpful. Junior clubs are becoming more and more a power, and there are eight in the New York Association. Chautauqua circles and literary societies are popular, but the best work is done by the organizations banded to work for others. Each club has its relief committee, Lend-a-hand Band, or Resolve Club ; and a marvelous amount is done for others by girls who are busy and have very little means.

Womanhood in its truest, deepest sense is not forgotten ; and

the clubs which have the Three P's Circles can testify to a development in Purity and Pleasantness which was brought about by Perseverance. The association carries out these principles in still other ways. Vacation houses were part of its first work. The monthly journal *Far and Near* is another outcome, as also is the Mutual Benefit Fund and Employment Bureau.

While the work of the New York Association has been especially spoken of, it is delightful to know that New York is only one among several associations, and that the Brooklyn, Massachusetts, and Connecticut associations, as well as the clubs and societies scattered throughout the country, are all doing grand work, and nobly illustrating the principles.

These three words, co-operation, self-government, self-reliance—how much they mean! How many groups of people besides the girls' clubs have found inspiration in them, or in those other three—agitate, educate, co-operate! They should be brought more directly into religious work, and adopted in Sunday-schools and missions as well as churches. Christ came among men and lived with them. He knew the necessity for self-government to develop self-reliance and independent strength. Let all join, in more practical ways than ever before, the great body of workers who have for their leader the Elder Brother.

EDUCATIONAL.

THE RELATION OF THE KINDERGARTEN TO THE SUNDAY-SCHOOL.

THE CHAIRMAN, MRS. E. W. BLATCHFORD OF CHICAGO, ILL.

THE subject as announced is "The Kindergarten in its Relation to the Church," and the direct relation occurs to every one—the kindergarten and the Sunday-school. The kindergarten in the home would be almost presupposed, but kindergarten methods in the Sunday-school would be the way in which organization could present the benefit of this new education to the children of the church and to the children in our missions, in making divine things real, in connecting our every-day life with the higher life and unifying them. And in looking forward to presiding, which I understood to be the only duty devolving upon me this morning, I felt that a paper which was read at our Kindergarten Congress in July, written by Miss Lucy Wheelock of Boston, would bring the subject before us in a clear manner. Mrs. Putnam will read Miss Wheelock's paper, after which remarks, addresses, and any questions you may wish to ask will be in order.

MISS LUCY WHELOCK OF BOSTON, MASS.

In the catechism which formed the basis of the religious training of our Christian forefathers, the first question is, "What is the chief end of man?" And the answer, "The chief end of man is to serve God and to glorify him forever." In stating the purpose of his scheme of education, Froebel employs very similar terms: "To know God is the chief end of all knowledge and the beginning of knowledge." The Sunday-school holds as its ideal

the realization of the divine in the human, the seeking after God; and the kindergarten has no higher reason for being than to bring the children, nurtured within its walls, to this beginning of knowledge.

So we find these two institutions for child culture reaching toward the same ultimate end. The means employed will vary, but the principles must be the same; for child nature is not put off when the Sunday gown is put on. "The phenomena of nature," according to Froebel, "form the ladder from earth to heaven."

The office of the kindergarten is to place the little feet on the lowest round of this ladder, that the human being may climb ever higher and higher toward the heavenly. In order to climb, the child must learn to use hands and eyes and ears. He must gain power. He must instruct himself from the pages of the story-book which the Father has written for the children of earth.

This book of nature is the only text-book of the kindergarten. "The heavens declare the glory of God!" sang the shepherd bard of Israel. From the beginning man has spelled the name of God in the star letters of the heavens. He has heard him speak in the thunders from many a mount, or in the whisperings of the wind. The flower from the crannied wall, the leaf and the rock, written over with the hieroglyphics of the Creator, are the living preachers to the children of the race everywhere. These the kindergartner brings to the child garden. She strives to find "tongues in the trees, sermons in stones, and good in everything."

But we recognize another revelation of the divine. "The law of the Lord is perfect, converting the soul," sang the same sweet singer of Israel, who had seen the hand of the Creator in the glory of the heavens. Man lives not by bread alone, not only in the life of nature, but among men. Some more perfect guide to the relationships of man with men was necessary, a more definite moral code. The "Word" was needed, to give completeness and assurance to what man dimly discerned from the voices of nature. While the kindergartner finds her lessons on the pages of the first book given to man, the Sunday-school teacher makes pre-eminent that other book which we name the Word of God. To show that these two books do not contradict

each other, but that one interprets the other, is the mission of the Sunday-school.

In the kindergarten the child learns the virtues of self-control, self-denial, helpfulness, and generosity, by their continued practice. In the Sunday-school he has presented to him an ideal for all his moral activities, in the life of the boy and man who went about doing good.

The Sunday-school does not need to borrow the name, nor the tables, nor blocks, nor any of the material of the kindergarten, but rather its spirit and method of presenting truth. The thing must come before the word, the idea before its formulation, the invisible through the visible, the abstract through the concrete; these are the fundamental principles of the kindergarten practice. When the Sunday-school accepts these with the Froebelian idea of growth, it has received its best gift from the kindergarten. If the kindergarten could be put into one word, it would be this one: growth. Think of all that it implies! Does it not involve the idea of gradual, orderly, and continuous development? It necessitates the adaptation of instruction to the stage of development where the child is found; for the human mind, like any other organism, requires right conditions, which will vary at different stages, for its complete unfolding. There must be progression, then, orderly and continuous, in the teachings given. A lesson system which considers this idea of continuous growth cannot be uniform, for the child must think and understand and speak as a child, not as an adult.

The birds, the lilies, the grass, the vine, were the themes for the teaching of the great Teacher who spake as never man spake before. To his simple peasant followers he gave the most abstract of all conceptions, clothed in the concrete form. To the woman by the well, weary and thirsty, he gives through the sparkling water which she may see the thought of the unseen fountains of life. He translates for her earthly terms into heavenly. The mountain at which her fathers worshiped, the temple at Jerusalem, are real and tangible. She can understand these, and through these external symbols of a divine presence her mind is led to faintly comprehend that the outward is only a form for spirit and truth.

The child of to-day likewise is to be led in his progress toward the spiritual and invisible by the concrete and the visible.

The Sunday-school, like the kindergarten, may use all visible things as emblems and as interpreters of the Word. It may bring to the child those truths "whereon our lives do rest," in this symbolic fashion. "If a man die, shall he live again?" is a question which still most deeply concerns the human heart, as it did the man of Uz so long ago.

The ancient Greek found his answer in the yearly resurrection of nature, and embodied it in a story which is immortal. "The restoration of Persephone from the darkness of Hades to the light is an answer given from the heart of man, an assurance that death is no more the end of life than is winter the end of the flowers that sleep under its snows." In the seed and the bulb falling into the ground to die, only to live again in a fairer form, we find for the child the beginning of his Easter story. Nature's parable of life from death helps him to comprehend the story of the resurrection. Will a child whose eyes have been opened to see the wonderful clothing, every spring, of the barren earth find it difficult to conceive of the multitude in white robes who live still?

To help a child to look upon a crawling caterpillar as holding the promise of a beautiful winged creature is to lead him toward the realization of the meaning of the words, "If ye then be risen with Christ, seek those things which are above." Without some such symbol the text is meaningless.

In his book of "Mother-play" Froebel shows how some of the most abstract truths may be felt by the child through the visible representation. "To give a child a truth too early in words," says Rousseau, "is to plant seeds of vice in a pure mind." But the truth may be given symbolically long before it can be formulated by the understanding.

The clear stream in which the fish live and move freely may become a continual gospel for the child, and proclaim to him, as it flows, that in Him we live and move and have our being. The broken window pane which the little one tries in vain to repair by himself explains how it is that only the pure in heart see God, who is the light of the world.

The Sunday-school teacher, like the kindergartner, needs to be trained in Froebel's method of interpreting the symbolic language of all outward things. The book itself, which she teaches, abounds in suggestions for the right sort of lessons. From the

first announcement of light to the world, in Genesis, to the vision of the city of light in Revelation, it is full of types and symbols. That the beginning and the end of knowledge is to know *God in his world* is its constant theme ; "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

MISS STELLA WOOD.

I have been thinking of our glorious Fair, that we are all so proud of, as a monument of things seen, or temporal things, and of this Congress as an emblem of eternal things. Where the Fair has its millions, the Congress has its thousands. This is true ; and when I think of the Fair I say, How beautiful but how fleeting ! How sad that it must so soon pass away ! It is but another expression of the old Bible truth that the things which are seen are temporal. But when we turn to the Congress we can say that the things which are spiritual are eternal.

I think when we speak of the relation of the kindergarten to the Sunday-school most of us think immediately of the kindergarten material used by the infant class, in a disconnected way, and perhaps sometimes that is as far as it goes, because the external is so much more easily grasped than the eternal.

My own work is not among the little children but among older boys, and in dealing with them this thought comes to me as the Froebel idea of the life of a child. The child's life is not an imperfect adult life, but a thing perfect in itself, and we should study it as something that is complete in itself. As Froebel says, come, let us live with our children; and I think we can spend years with them and be learning from them all the time. The idea that has come to me so forcibly is the idea of development, and the tremendous power in the development of good of these comparatively unimportant things. I think perhaps some of us do not realize this. The development of the child's idea of the Eternal Being is of paramount importance. It seems to me the Bible gives us just the idea in the Trinity, the Father, Son, and Holy Ghost. It seems to me that as soon as the child appreciates his earthly father, so soon he begins to ap-

preciate his Heavenly Father ; but the idea of the Son comes later, and the Holy Spirit—it seems to me that many older Christians do not so much as know there is a Holy Spirit, and that is what needs to be developed.

I have a friend, a kindergarten mother, who has succeeded admirably. The first time she took her little child to church, they went in late, to shorten the time as much as possible for the little one, just as the minister was finishing his prayer. The little fellow leaned over to his mother and said, "Is he talking to my God?"

God is in all and through all, but do our children get that thought? If we felt it ourselves they would feel it, and we should hear of no more dreadful rainy days, but beautiful rainy days. If the children were brought up with the idea of God in everything we should hear nothing of the chasm between politics and religion.

MRS. ALICE H. PUTNAM.

What brings me the greatest comfort with the children in the kindergarten, the children in the home, is this thought, that there are unseen forces on every side that are working constantly for good in a way we do not understand. If we would take hold of these common things in the right spirit we should find help in the leading of our children. One of the most beautiful things Froebel has given us is the way he meets the question as to the Heavenly Father. We need to point children straight to the light ; it does not need any filtering through our minds at all. They can see it, they can apprehend it. In regard to the child's first questions at home, what opportunities are given the mother who holds her little one in her arms! One more thing I think of with regard to the teaching of the Sunday-school. So much of our religious teaching is given in idioms that little children do not understand. We do not think for a moment that little children do not understand what is so plain to us. We need to become children ourselves ; to see our children as we wish we had been seen or had been understood when we were their age.

MRS. PEABODY OF BOSTON, MASS.

I was thinking while listening to the addresses this morning that the first thing we really need is a unity of thought that shall underlie all the different creeds and all the different denominations in our Sunday-school work, and to find that we have to go back to nature. If we could take a little run through history and give ourselves an idea where we stand historically it might be helpful. We have behind us all the long story of eighteen hundred years ; the church and the rise of Protestantism, the great modern growth of science ; and it shows us that we stand in a transitional period ; we have not passed from anything that used to be considered permanent to something that can be accepted as permanent. How many different voices have spoken different thoughts here in our own country this year ! We can go back to the Ten Commandments as a rule for daily action. Then we can go back, as the ladies have shown this morning, to nature ; and if we go back, what is it for but this one great thought of symbolism ? Then we want a form, something under which to convey the real idea which is expressive of some great law of life, and so we take the Bible in one hand and nature in the other. It is impossible to teach any force of life without a form for the children, and I think myself that it would be possible to take even the second gift of the kindergarten into the Sunday-school, the ball, the cube, and the cylinder. I do not myself speak from any very recent experience in Sunday-schools, but I have thought very much about these things in general, because what our whole life is tending to now is a desire for unity. We call it the brotherhood of man, that is, a balance of relationship between human beings, and all the laws of existence are typified for us in nature. There is no conflict between God and nature.

MRS. LUCY S. BAINBRIDGE OF NEW YORK, N. Y.

In regard to the kindergarten, it is invaluable with little children. With boys you all know how natural it is for us to say, " Now don't do that !" and, " Johnnie, leave that alone." Shut the gates on their activity, and there is an explosion unless you open

up an avenue. The kindergarten opens up wide avenues for the activity of children who do not know what to do with themselves. I will say regarding Rev. Mr. Tyndall's labor that his work with object lessons is wonderful. In the lower part of New York, where his church is located, there is one class in his Sunday-school of say 175 on a dark day and 225 on a bright day—that is just one class of children. The teacher is a young lady who keeps order that we should hardly find bettered in an uptown school. She uses object lessons, and when the little ones are tired she has various plans for keeping them interested, movements of the arms, etc., imitating the little birds, and so on, and before they know it the children are rested and quietly attentive again. As you are dealing with the kindergarten subject, I will say that the great difficulty with our free kindergarten which I wish could be remedied is this: the poor mothers whose little children should be put into free kindergartens must go to work for the whole day; the kindergarten is from 9 to 12. I believe there are hundreds of mothers who would be glad to avail themselves of the kindergarten if it were not for this difficulty. It seems to me that every kindergarten should have in it a day-nursery with cribs in which to put the babies to sleep in the afternoon.

MISS BERTHA PAYNE OF HINSDALE, ILL.

I have been asked to speak to you upon the relation of the kindergarten to church and Sunday-school, and as the kindergarten deals primarily with the training of young children, I shall speak primarily of the younger ones with whom the church is supposed to deal.

This subject of child training absorbs more and more attention with each succeeding year. We are all beginning to realize that in controlling a child's early impressions we are guiding his future. For these strong first impressions are formative of tendencies, and the growth of tendencies leads to character-building.

We consider that Froebel's philosophy as embodied in the kindergarten will solve many important problems of child training, but we do not claim for the kindergarten reformation of character, as many are inclined to think, owing to our enthusiasm

in its behalf. In the kindergarten the beginnings of education only are found. We need the best homes, schools, churches, and Sunday-schools, every supplement possible to carry on this character-building process. Some one has said that every man we meet upon the street influences us. The whole environment of the child either contributes to his growth or tends to check his development. Yet, while the kindergarten itself is fitted only for little children, its principles are those of soundest philosophy; universal truths having their roots in science, art, and religion, and applicable to the child from earliest infancy to old age, in every clime and under every condition, in church and Sunday-school, as well as at home and in business, and even in the recreations of life. The kindergarten is a school of gymnastics for the body and of manual training and sense-training. It is a school of music and of art and a school of mathematics, for we have especial attention given to number and form: the basis of geometry even is laid. It is a school for the study of natural science; botany, physics, and physiology are begun, and even the study of geography, geology, and astronomy may be said to be begun in the kindergarten.

But over and above all these objects, the kindergarten is the school of practical sociology and religion. To sum all up—we may go back to its beautiful German name. It is a child garden where God's fairest flowers are growing in the sunshine of his love; growing in body, mind, and soul; growing as children of nature, to cherish that which is beneath them in the universe; as children of men, to live lovingly and helpfully with their playmates; as children of the Heavenly Father, to know him through his works and to render him thanks and praise. While the kindergarten deals with the development of the child's whole nature, the church's especial function is religious training. Yet we cannot teach a child in sections; we must remember that, as Col. Parker says, "the whole boy goes to school." And certainly the whole boy goes to Sunday-school, as many a weary Sunday-school teacher can attest. If a child grows like a plant, this budding religious feeling must be the flower—and with what reverence should we approach the opening blossom-buds that contain the crown and glory of his whole future life, with what tenderness protect them from blight and frost!

Most carefully should we restrain our fingers when we are

tempted to hasten the opening of the flower, thereby dwarfing and crushing the lovely petals. And this *is* done whenever we attempt to teach doctrine and dogma to a little child before true religious feeling and reverence have been aroused.

Every child, though not born with religion, is born a religious creature, i.e., with the capacity for religion. Every child will under the right conditions develop a love for good, a faith in the Divine, and this could not be were not the germ of religious feeling already in his heart. All conscious knowledge comes forth from unconsciousness. Every thought is born from dim undefined feelings, but these blind impulses would never be developed without some stimulus from without. In each child there is the hidden soul-world within and the great world of form and color and sound without, and this outer world is ever knocking at the door of the inner and demanding an entrance. Just in proportion to the mind's power of answering these calls, that is, of receiving impressions and building mind-pictures of external things, it grows in knowledge and strength. The soul is a unit, and just as this truth applies to the child's perception of colors and forms and sounds, to the recognition of flowers and animals and the faces of friends, so also it applies to spiritual truth. Within each child is the germ of divine consciousness; but to know and love God he must continually receive impressions from without that can be gathered together and related, so that they will speak to his little individual mind of God's power, of his love, his wisdom, his mercy, and his justice.

Religious instinct exists; the question before us is how best to awaken it and develop it into the fruit-bearing tree of religion.

A little infant is so one with his Creator that he realizes no separation; gradually he begins to distinguish the me from the not-me. Who has looked at a little child—peaceful, pure, and full of promise of power—without feeling what has been so beautifully expressed by Wordsworth in the lines :

“ Our birth is but a sleep and a forgetting :
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting
 And cometh from afar :
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home.”

Religion is literally re-binding—the re-binding of man to his Father from whom he has fallen away in sin.

Jean Paul Richter says: "How, then, is the child to be led into the new world of religion? Not by arguments. Every step of *finite* knowledge can be reached by learning and perseverance, but the Infinite which supports the end of those steps can be seen at a glance, not reached by counting. We arrive there by wings, not by steps."

While yet little children we may become bound to the Creator by realizing that we are his creatures and dependent upon him for every gift. Then will follow upon this sense of dependence a sense of love, and realization of the reasonableness of worship, and a realization of the duty of a co-working with God in the world.

For this rousing to action of spiritual life our church and Sunday-school exist; they are made for us, not we for them. They for us, and to the glory of God. We come to them for a threefold purpose—to pour forth together our entreaty and praise to God, to receive his blessing, and to increase our knowledge of him. As the children all over the land enter our Sunday-schools pell-mell, helter-skelter, do they seem to be preparing for these feelings? Are the teachers and children filled with a spirit of reverence? Do they hunger for this knowledge?

Have we as teachers the spirit of humility in which alone knowledge can come to us? Is the music in our average Sunday-school hymnal such as will aid in the cultivation of religious feeling? Are the decorations of our Sunday-schools such as will lead to reverent and holy thoughts?

Is the lesson planned one that will elevate and touch the moral sense of a child, or will it merely give historical teaching? The answer is unutterably sad. The average Sunday-school in this is a failure. Can it be improved? Yes, by bringing to Sunday-school work the study of Froebel's principles, which are Christ's teaching as well. It has been said that Froebel was not a Christian. Can we accept his aid as a religious teacher? Listen to one of his sayings taken from his book "The Education of Man": "Christian religion is the eternal conviction of the teachings of Jesus and a firm, persistent conduct in obedience to these convictions." Again, Froebel quotes Jesus' words to his disciples, "Go ye into all the world and teach all nations," and says:

"Purify and lead them into a knowledge of God the Father, and Jesus the Son of God, and of the Holy Spirit of God; lead them to a life in accordance with this knowledge. The truth of the threefold manifestation of God is the corner stone of all religion and suffices men in all zones, however vaguely sought and unconsciously felt." Is this orthodox? I think we may dare to follow a man who preaches this doctrine!

Froebel sees the child from the very beginning as a child of God and brother of man. He believes that the child should early be brought to feel through every contact with nature the divine energy that lies behind it, and that through every contact with man, as represented by his family and friends, he should be learning the lessons of the brotherhood of man. What do the cut-and-dried lessons on Sunday amount to against a week of careless living?

I believe that to a little child there *are* no trifling things, that this little world of his is the type of the greater world into which he is steadily growing, and that just as his play with others may fit him for a just, true, and helpful member of society, so the games that he plays, the sights that he sees, the sounds that he hears, are all helping to make or mar him as a child of God. His religious education is going on all the time, with or without our knowledge. I believe that every day should be to the child a holy-day, the week a week of Sundays, and yet that the one hour of Sunday-school should be the consummation of the whole week. The emotional nature in early childhood is far in advance of the intellectual. Long before the words of a song have any meaning to a child its music has thrilled him through and through, and he has taken from the song the life-giving power within it when he has responded from the heart to its pulsations. Our tones are felt and understood long before our words are. Our gestures and our manners are sinking deep into the children's hearts, and they are comprehending our earnestness or the lack of it long before we are aware.

The motives of our lives are felt by them and are forming theirs before they comprehend our precepts.

Froebel lays great stress upon the awakening of feeling in a child long before he can be conscious of the thoughts that will grow from these feelings. He would have the little child taken

into the majestic stillness of a church to be impressed by its height and vastness and by the solemn organ tones. He would have him see the solemn worshipers bowed together in prayer. Richter, too, voices the same idea when he says: "The younger a child is the less let him hear the Unspeakable named, who by only a word becomes to him the speakable, but let him behold His symbols. The sublime is the temple-step of religion as the stars are of space immeasurable. When what is mighty appears in nature—a storm, the thunder, the starry firmament, death—then utter the word God before the child. A great misfortune, a great blessing, a great crime, a noble action, are building sites for a child's church."

Very much of our religious teaching is slipping over the heads of the children, "heard with the outward ears" but not "so grafted inwardly in the heart;" and at the same time how much of which we take no reckoning is building up wrong motives for life, dulling that inborn reverence which is the birthright of every child?

Do we ever ask ourselves whether what we are giving as religious instruction is of such a nature that the children can drink in its meaning as natural soul-food—can take its holy lessons to heart and make them a part of their lives? We may teach and teach on forever, but unless the seed we drop is sown in soil that is ready for it, germination will never take place. To be true teachers we must not only be Bible students, but students of human nature and, above all, of child nature. Our knowledge and our plans of work avail us nothing unless we truly seek to become as little children, to put ourselves in their places, feel as they feel, think as they think, and try to find the kind of religious food that they need just at this time. Do we realize that religion is a growth within each human being, and that by divine ordinance all growth goes on in accordance with law and never in any other way, and that if we wish to promote religious growth we must find what the laws are and adapt our plans of teaching to them?

Psychology—soul science—is as exact as body science, or physiology. Just as a plant must have food to live, so the soul must have food for its nourishment; and as the plant can take only certain kinds of food in certain ways, so the child soul can drink in divine truth only in its own way.

As the young child needs milk for its material food, and in accordance with the laws of growth can assimilate no other, so must the child in home, school, or Sunday-school be given the spiritual food that it can use. Strange as it may seem, this knowledge comes often better through the church than through the Sunday-school. It is very easy to teach children to *say* certain phrases, not so easy to be sure that they understand the words they are repeating. We firmly believe in the divine revelation embodied in the sacred books of the Bible; we know that we find there a record of God's dealings with man, a connected history showing his love and guidance of man from the creation to the time of Christ. It is well that the children should hold this connected history, and it rightly forms the basis of our Sunday-school lessons. But are we sure when we choose this as the subject for little children's lessons that we are selecting that which is not only within their comprehension, but which is affording them real spiritual food, and giving them a living basis for an active religious life? Are not many of the underlying lessons suited only to the older minds? And do we not often make grave mistakes in choosing the subject in infant-class teaching? Let us seek most earnestly for lessons that contain truths within the grasp of the mind at this stage, illustrating them not only with Bible texts, but with God's great revelation of nature. We must have teaching that will lead the children to know God as the Father, the giver of every good and perfect gift, a supremely loving and perfect being, bearing the same relation to them as the dearly-loved, always-to-be-obeyed human father, but in a higher sense. Here is an illustration of the necessity of proceeding from the known relation to the higher. The protection and love of the Almighty will come with a sense of nearness that never could be so deeply felt had they not known the fostering love and care of the earthly father. We want the child to recognize God also as all-powerful and omnipresent, the great divine Cause back of the universe. How can these vast conceptions enter in any degree the mind of a child? Not through Bible texts and lessons alone, but through seeing some marvelous manifestation in nature, and tracing it back to its known causes as far as possible, till he comes suddenly face to face with a wall, back of which the inquiring mind can go no farther, but must reverently, with folded hands, stand before the awful mystery and say, "God is *here*."

The trees bow and sigh in the wind. "What makes them bend?" a child asks. "The wind." "But what makes the wind blow?" Here our answer must come—the only one he can comprehend, the only one that satisfies him.

Seeds are planted in the springtime. They are watched and tended. Water and sunshine are given. At last the mysterious hidden life awakes, and from out the tiny, hard brown kernels a living, growing thing appears that appeals directly to the child heart in its tenderness and beauty. "What makes it grow?" he asks. The earth was its great cradle, sunshine warmed and water fed it. But where did the sunshine come from? Where but from the great glowing ball of fire in the heavens, sustained forever in its place by the hand of God? So in countless ways a little child may be led by mother and teacher reverently back to the mysterious Source of all things, feeling at every step an added consciousness of the power and wisdom, yes, and infinite love of the Almighty. These early questionings of children have the deepest significance. They are the mind's blind strivings after a power higher than its own, and they prove the divine instinct in man which raises him infinitely above all other creatures. Oh that they might always meet with the wise answer that will turn the mind to faith! Our Bible stories must be selected with a view to the interest contained in the incidents—being always sure that there are in them germs of spiritual truth that the child will feel without having the moral forced upon him by being told. Such are the stories of Daniel and of Joseph, of Moses and the wanderings of the Israelites in search of the land of Canaan; stories of the life of Christ,—in fact the connected history of his life from the birth in the manger—a story dear to every child, in its tender details—to the resurrection.

We must, above all, be childlike and simple in our teachings. It is so easy to overlay children with a superficial knowledge or forms of expression that make a fine showing but mean nothing to them. Let us go to the one Teacher for our pattern. See how in dealing with a childlike people he used an imaginative form to instil truth, i.e., parables in place of dogmatic teaching. Giving the truth in story form, he left them to feel out the meaning for themselves. In this way only could they comprehend the mighty import of what he wished to convey.

Pictures too may be used in appealing to the childish imagi-

nation, which is very strong. I should like to see in every Sunday-school, along with the maps of the Holy Land, the most beautiful pictures from the life of Christ that can be obtained. Childish feeling is strong. Music appeals to it, and our music is not what it should be in beauty and sincerity. It is not reverent enough. The tones of our voices, our attitudes and gestures, all affect children in helping them to a reverent, peaceful state of mind. The strength of this influence cannot be overestimated.

There has been some of the detail of kindergarten work taken into the infant class, but it is not the hand-work of the kindergarten that the Sunday-school needs, but the universal principles that lie back of it.

The Sunday-school does not need the cutting and drawing and sewing and modeling. That has its place in the daily school. What it does need and can gain from the kindergarten is simply help for the teachers—help in the study of children and their nature, from that great and childlike man Friedrich Froebel, great in his spirituality, great and unique in his wonderful comprehension of the delicate and subtle workings of the child mind, and the needs of its whole being.

ENGLISH CONTINUATION AND RECREATION SCHOOLS.

BY W. A. DUNCAN, PH.D., OF SYRACUSE, N. Y.

A NEW and vastly important scheme of educational work has been entered upon by practical schoolmen in England, led by Rev. Dr. Paton of Nottingham, Eng., and the same movement is taking hold in this country. It is known as the Continuation School, and has for its object the extension of educational facilities to children of both sexes after they close the regular school term and until the young person reaches the age and condition to enter upon stated employment in life with well-regulated habits. The school term of the mass of children closes at the age of 13 or 14 years, and from that time until they are 17 or 18 years old they are subjected to the greatest temptations, and are most easily led into ways that are fatal to their usefulness and happiness in after-life. The prisons, poorhouses, and brothels are recruited from these classes in the years of character formation. To these conditions, the enormities of which are exhibited in speaking statistics, the attention of reformers and well-wishers of the human race was directed. Out of the searching inquiry as to what could be done to correct the evil condition came the suggestion of the continuation (usually an evening) school.

This system is seven years old and is designed for children of both sexes between the ages of 13 and 18 years; separate schools are preferred because the instruction is manual and technical in large part, in order to fit the boys and girls for usefulness in the pursuits of adult life. There is no compulsory feature, but, on the contrary, children are induced to attend by attractions and persuasion. Most of the children go from the public school, a small per cent only getting the advantage of the high school, into employment in factories, shops, or stores. Their education for the most part ceases at the very age when their minds are most

receptive and they are best qualified to improve by advanced instruction. And it also is the stage when entertainment and recreation are most sought and appreciated. Hence the wisdom of combining recreation and entertainment with the studies of the class-room. The boy or girl is attracted to the hall where stereopticon views and entertaining lectures are given, and will soon find the way to the class-room and be ranged with others intent upon increasing their store of useful knowledge. The invitation to come being freely given, it will be readily and gladly accepted by many. In the school the course includes rhythmic drill, calisthenic exercises, singing, and much of it; for the boys especially, exercises in drawing and designs, which are the foundation of technical instruction and skilled handicraft, and instruction in elementary science bearing upon trades; for the girls, lessons in domestic economy and cookery; and for both boys and girls, classes in the minor arts, modeling, wood-carving, repoussé work, etc.

These are evening schools, and the pupils are called in from all walks of life and from all pursuits in which young people engage. Fathers and mothers, particularly among the working people, encourage their children to attend, as they know they will be well employed and be kept from the streets and resorts that debase and destroy those who fall under their evil influence.

There are practical questions of detail involved in the plan, providing for management and teaching of the schools, and the cost. The teaching is a voluntary work, and the use of the school buildings obviates any large expense. In England the movement has taken on such proportions that it receives government recognition, and the code regulating the schools is prescribed by the school authorities. The enterprise is a large one, but the field is unlimited, and where there is so much to do and manifestly so much good to proceed from it, there is at command an army of ready and willing workers.

As in the Sunday-school work, so in the continuation school, for the uplifting of the masses the field is at hand, and it is inviting to honest workers who look for the results of systematic progress. The highest form of human charity is in personal effort and self-sacrifice, and these are peculiar developments of this age and generation.

The continuation school is the intermediate department in

the system of popular education. It fills up the gap between the close of the common-school term and the beginning of the university-extension system, the continuation school for youth reaching up to the extension of higher education for adults. It is an apt simile that the combined systems constitute an educational ladder which has been set up from below and let down from above. These are nineteenth-century contributions to the facilities for universal education.

The educational movement thus imperfectly outlined opens up a great work to be done, and happily there is absolute simplicity in the means for its success.

Its very simplicity and economy have made it very useful and successful. In London voluntary teachers under the direction of governing bodies, or boards of education, teach evening schools or institutes without pay. These schools or classes are for either the bodily or mental training and improvement of persons belonging to the poorer classes, and admit such persons to ordinary or advanced classes on special terms. These governing bodies, or boards of education, state the limits of each group or district within which local institutes for the benefit of the poorer classes may be affiliated with the institute or schools offering membership in higher or more advanced classes. Five institutes in different parts of London were held during the last winter. Many of the new school buildings in that city contain halls capable of holding three to five hundred people. The committee on continuation or recreation schools used one of these halls, with class-rooms surrounding it, for those who have left the continuation school, and others 16 to 20 or 22 years of age. The central hall is on the ground floor and is used for a gymnasium, games, social parties, and class-rooms for useful classes likely to benefit these youths. The second hall is used as a club-room for men above 22 years of age exclusively for social purposes, and class-rooms surrounding it for educational work likely to interest such men. The third hall, having also separate entrances, is used for public educational lectures to be attended by youths and men together, and the drawing-room and technical workshop in this building is for the use of both youths and men. In this way these public-school buildings are used during the evenings in ways that will greatly promote the social well-being of the people and furnish in a healthy and suitable manner an education that

will make their work more intelligent and skilful and their pleasures purer.

This work was originaally planned for children of younger growth or primary growth, but has grown into a work for young men and women of more advanced condition. In the town of Chemnitz, Saxony, there are about 9200 school-children, and the continuation schools are attended by over 2000 scholars. Here the children are sent to work at 13 or 14 years of age. They must work all day, and it is only in these evening schools that their education can be carried on, and they be rescued from the contamination and dangers of the street. In London, also, there are about 120 continuation schools, while 2400 voluntary teachers are required. These teachers must not be mere amateurs, or kindly-disposed people filled with enthusiasm, but they must be honest workers, who will give much thought and take trouble in their work, keep strictly to the hours appointed for school, stick strictly to their engagements, study the art of teaching, as well as preserving order and discipline. It seems a goodly-sized army to raise up; but the Sunday-school Union alone has 12,000 teachers, all voluntary and unpaid. J. Edward Flower, M.A., secretary of this work in England, states that some 80,000 children leave the elementary schools annually, so that about 450,000 of these children between 12 and 17, who live in London alone, do not attend the day schools and are thus imperiled; and there are between two and three millions in England. In many districts not four per cent continued any education in evening schools or institutes. Thus a colossal primary system of education was completely lost to this vast army of children; the continuation school was and is a brave effort to save this army of boys and girls. He states that in 1892 100,000 of these children between the age of 12 and 17 were enrolled in the continuation schools. In these schools in Birmingham the attendance in October, 1892, was 9000, but for some cause or other the attendance fell off to 3000 in February. The average in one school was 78 boys and 42 girls; before Christmas, 68 boys and 32 girls; making a total average of 74 boys and 37 girls for the whole session. Many schools are reported in different cities with 50 boys and 40 girls; 70 boys and 50 girls; 115 boys and 68 girls, with an average attendance of 80 boys and 40 girls.

It is self-evident that the best way to stop a stream or flood

is to commence at the source ; so if we are to keep men and women from degradation we must begin with the children, and organize something in the United States similar to the continuation and recreation schools of England. Our criminal classes are recruited largely from orphans and half-orphans, and from children whose parents neither care for nor watch over them, or who are unable to educate them. Every city and village should have a committee whose duty should be to look after the children of this class in the neighborhood.

Some few years ago I organized a club of bootblacks and newsboys in the city of Syracuse, copying after Dr. Guthrie's Ragged School Club of Scotland. The meetings were held in a church every Sunday morning, and on week-days in the evening. On the Sabbath religious instruction was given, songs were sung, speeches made, and a good corps of teachers were selected to teach the lesson of the day. Occasionally they were given a supper in the chapel of the church. A steamboat excursion on the lake was arranged for by themselves, and a large number of tickets sold, the proceeds being applied toward the purchase of a suit of warm winter clothing, including a heavy pair of shoes and socks, and a winter hat for each boy. The place of meeting was changed to the Y. M. C. A. hall. A great change was noticed in the manners of these boys as they attended to their daily duties in the street ; from being rough and quarrelsome they became gentlemanly and quiet. At one time during the life of the club the smallpox raged in the city, and many citizens died from the dreadful disease. Among those who were quarantined was one of these poor bootblacks. But every day during his sickness, until his death, his mates and teacher sent to the guard who stood in front of his door such necessities and luxuries as the physician would permit him to have. Words of cheer and comfort went to him through the guard, and the poor stricken boy sent back messages to us that led us to hope that he died triumphant in faith. Within a month another of the most quiet and gentlemanly of these bootblacks passed from this world into the great unknown. He was a diseased, leprous boy, and yet he did his work so quietly and faithfully, and was so gentlemanly in his treatment of his customers that they would go out of their way to have him attend to their wants. And when he passed away, his death was lamented by all of his patrons and the daily

papers. He was one of the fruits of the Bootblack Club. It was finally broken up through a division of the club under Catholic influences, because it was being carried on practically as a church club.

Right here lies the strength of the English continuation school, and its radical divergence from all American experiments. Our efforts are limited by denominations, or localized by Sunday-school rooms, Y. M. C. A. or other rented halls. They use the public-school building, and operate under the care of local school boards, and thus avoid all religious and race prejudices. The public-school buildings that abound in our towns and cities are spacious, airy, and well supplied with all needed appliances, and answer the questions of economy, comfort, and adaptability. They are the property of the common people, and the local educational centre in which all classes can work regardless of religious predilection or prejudice.

The English association is now able to hand over to the School of London what has been hitherto the most expensive part of its work, for at last the school boards in England are authorized to provide all apparatus necessary for their recreative and practical classes, and this expense need not now be undertaken by the association. It will now be free for its larger national objects, the advocacy of the Continuation Schools Bill, which when passed will insure the attendance of at least a million boys and girls in recreative evening classes, and the encouragement of school boards and managers of voluntary schools all over the country to make use of the provisions of the Evening School Code, which is about to come into force.

WHAT HAS BEEN DONE.

The Recreative Evening Schools Association has for four years utilized school premises in London, and has encouraged local associations affiliated with it also to utilize school premises in two other ways :

It formed a committee, of which the Duchess of Bedford is chairwoman, to establish in school-board rooms girls' evening homes. The first regulation of these evening homes for working girls gives the keynote to the whole spirit and purpose of this movement :

"The room shall be furnished with tables, chairs, and cupboards, and made bright and comfortable with a gay piece of carpet, some curtains, and colored pictures and mottoes; and, most important of all, a piano. It is well to make a special point of having the room well lighted and cheerful, from the necessity of making it as attractive as the places from which it is hoped to entice the girls."

And the following list of suggestions will show what are the occupations and amusements that fill up the evenings:

"Suggestions for work and play: reading, writing, sewing, singing, ambulance; cooking, mending, musical drill, arithmetic games; crocheting woolen garments; mat-making, cross stitch on cardboard; crewel-work, small mats and bags; painting outline texts and mottoes; hearth-rug making of scraps of cloth; mosaic-tile making; making toys—dolls' beds, etc., for children's hospitals; making pin cushions and needle books; making flypapers of cardboard and beads; making straw frames, tissue-paper and rosette frames; skipping-ropes, swinging, battledore and shuttlecock; games such as blindman's buff and family coach; games such as dominoes and snap; reading aloud occasionally any short comic or touching story.

"Suggested occasional entertainments: concert, magic lantern; toffee making; juvenile Christy minstrels; roast-potato supper, mussel supper; chestnut and apple roasting; cheese toasting, short health lectures; wax works."

There are now ten of these girls' evening homes opened every evening in the week in the commodious infant-school rooms attached to the large school-board buildings in different parts of London; and arrangements are being made in connection with the Factory Helpers' Union, and an Auxiliary Ladies' Committee of the Sunday-school Union, which will largely increase their number.

THE PLAYGROUNDS.

"During the warm summer evenings, when no school can be thought of,—for the boys and girls who have been at work during the day will then, and ought to have, play in the open air,—the Recreative Evening Schools Association obtained the consent of the school board to open their playgrounds for young people who had been connected with their evening classes, and others."

Nothing but the lack of helpers now prevents all these playgrounds, hundreds in number, many of which are situated in the heart of densely crowded districts, from being used all through the summer evenings for the organized games of boys and girls. The children of any school only use one of the two playgrounds attached to each school ; so that there is always one playground in each neighborhood available for the boys and girls in that neighborhood, if Sunday-school teachers and other helpers will undertake the supervision of the playground and the direction of the games.

The most popular classes are lantern lectures, and musical drill and gymnastics, and there is no reason why there should not be a gymnasium connected with the board schools in every one of our cities."

A little effort and co-operation upon the part of interested benevolent men and women in all our American cities and large villages would soon result in the organization of schools of this character in all these places, and the blessings that would flow from these efforts could not be calculated.

MISCELLANEOUS.

PUBLIC BATHS.

BY MR. JOHN PATON, LATE PRESIDENT OF THE NEW YORK ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR.

UNDER an act of parliament which has been in existence for some forty years, admirable provision is made for public baths in England. The provisions of this act enable a majority of the ratepayers to assess themselves and levy a tax for the erection and maintenance of public baths and wash-houses in all large cities. In London there are nearly a dozen large establishments, most of them in the denser centres of population, and they are all much used and patronized. The charges are fixed by law and vary from four to twelve cents, according to the class of bath and accommodation. Several of them have extensive swimming-baths and are somewhat luxurious, but the great majority are very plain and adapted to the use of the working classes.

The wash-houses are fitted up for washing linen and other articles and are fully provided with tubs, hot water, wringing, mangling, and drying machines. The women pay so much an hour, generally four cents, and buy soap at cost.

None of the baths are self-supporting, nor intended to be, the deficit being added to the annual tax levy.

Although the majority of American houses and hotels of the better class are better provided with baths than similar edifices in Great Britain, the New York tenement-houses in the densely populated sections of that city are sadly deficient in such necessary provision for cleanliness and health. For the most part the only facility for washing the person is in the often dirty black iron tank or sink in the hallway of each floor of the great tenement-house, where there can be no privacy. Tenement-house rooms are generally small and confined, and as a rule are destitute

not only of baths but also of basins or faucets, the inmates obtaining their supply of water from the faucets in the hall. In such apartments the use of a tub or bath for bathing purposes is well-nigh impossible. Most of the baths open to the public are in barber shops and available for men only, the cost of each bath being generally twenty-five cents.

Under such circumstances bathing or washing the person is very difficult, and personal cleanliness among the poor must be the exception rather than the rule.

The only free baths in the city are those maintained by the corporation and consist of swimming-baths in the harbor, open during the hot months. It is only necessary to glance at the condition of the water along the river-front, and at the hundreds of sewers pouring out their disgusting streams into the salt water of the docks, to see that while these city baths may afford amusement and pleasure to thousands during the hot season, the water is always impure and often filthy in the extreme. Such bathing is not cleansing, and it may be doubted if it is not often positively unhealthy.

Deeply impressed with the belief that cleanliness of person is not only elevating in its effects upon mind and morals, but also necessary to health and to the warding off of disease, the New York Association for Improving the Condition of the Poor discussed for many months the subject of public baths.

This society, it may be explained, is the oldest in the city, and has been over half a century in active operation. While its chief work is that of caring for the poor of all creeds and nationalities by means of an efficient staff of trained salaried visitors who traverse the entire city, it aims also to elevate and improve the condition of the poor by every means within its power. During its existence it has expended in this work about \$2,500,000 of voluntary contributions.

In addition to its regular relief work in money, fuel, food, and clothing, all distributed after careful investigation, the association maintains a large establishment on Coney Island, where nearly 20,000 women and children last summer benefited by the sea air and bathing in the ocean. Most of these were sent down for the day, but the summer-house has 75 beds for the use of sick and convalescent women and children, and these have proved an invaluable boon. Three times a week during the entire summer

parties of six and seven hundred are taken down to the seashore, and no happier sight can be witnessed than the bathing in the gentle surf on the Coney Island shore. It is an hour of unalloyed healthful enjoyment to thousands from the heated streets and comfortless tenements of the great city.

But the question of public baths has ever been an urgent one, and at a conference of representatives of the leading charitable societies of the city held at the house of the president in November, 1890, the New York Association for Improving the Condition of the Poor was requested to try the experiment of erecting the first establishment for public baths in the United States.

No public funds being available, the entire expense fell upon the association, but, as a proof of the interest felt by the churches in the work, the New York City Mission and Tract Society kindly gave the use of a piece of land admirably adapted for the purpose.

After long consideration of the plans in use in other countries, it was decided to try the spray or shower-bath system as followed in Vienna. This is simply a gentle shower of water, the temperature and force easily regulated by the bather, and which at once runs off into the sewers. In this way the most perfect cleanliness is insured, and all risk of infection or communication of contagious disease, such as must be almost inseparable from the use of the ordinary bath-tub, is avoided. Another distinct advantage of this spray system is the great economy of water, at least six persons being able to bathe in the same quantity as would suffice for one tub-bath.

On the 17th of August, 1891, the architects, Messrs. J. C. Cady & Co., handed over the establishment complete, and a short description from the pen of Mr. F. S. Longworth, general agent of the association, may be of interest.

"*The People's Bath-house*," dedicated and thrown open to the public under the appropriate motto, "Cleanliness next to Godliness," stands in Centre Market Place, near Broome Street, in the midst of a large tenement-house district and adjacent to an industrial centre where a mechanical and laboring population of a cosmopolitan character is constantly employed. It is substantially constructed of brick and iron, two stories in height, and presents an attractive appearance. The walls are of white enamel brick; strong iron beams support the floors; the roof and bath-rooms are of iron. Brick, cement, and slate have been much

used in the interior, and light-colored brick compose a façade as striking as it is ornamental. The building is set off by many cheerful windows, and an expansive arch spans the doorway. The sanitary appliances are complete. Designed for the accommodation of both sexes, the baths on the main floor are equally divided, nine spray baths being allotted to each. There is one general entrance, but separate waiting-rooms, one for men and the other for women ; from these each in turn goes to the baths, which are completely shut off from the adjoining compartments. In the rear of the main section there are three bath-tubs, two for females and one for males, the former principally used by mothers with young children. The basement contains nine spray baths. They are all reserved for males and constructed precisely similar to those on the main floor. The engine is specially strong and durable, and a powerful boiler heats the water for the whole building. Croton water is used and an artesian well sunk within the building, which insures a full supply, never failing and pure. Improved laundry machinery and ventilating apparatus is also placed in the basement, and all towels in use are washed upon the premises. Every inch of space is economized. The whole structure is a model in its way and a compact embodiment of architectural and mechanical skill. Solidity is its great characteristic, and a glance at the building will convince any one that it is certainly well adapted for perennial baths. A large skylight gives light to the bath-rooms above ; there is gas for those below, and the most improved methods of sanitary engineering have been adopted and skilfully executed. The fine appearance of the exterior is matched by the comfort and attractiveness manifested within. All idea of patronage is avoided and the bath-house, as it stands, is both an ornament and a pride.

A bather occupies his compartment for twenty minutes. This is ample time for a comfortable bath. He receives a towel and a cake of soap, and the fee for the bath is five cents. A mother with little children counts as one, and so much is this privilege appreciated that the tubs are in constant use the year round.

The bath-house is under the superintendence of Mr. R. E. Taylor. The management is excellent. Cleanliness and economy are strictly observed, and an atmosphere of comfort pervades the establishment. The floors and walls are as clean and bright as the kitchen of an American housewife, and the brasswork

shines like her tins. A competent matron cares for the women. A man of experience looks after the men. The police authorities have kindly detailed an officer as a regular attendant, and perfect order is maintained.

It was opened as a tentative scheme, but it has far surpassed the expectations of its founders and has now become an institution. No one who has ever taken the spray baths has renounced their use. From their inception they have been successful and enlisted popular interest, and it is most gratifying to find that they are regularly used by those citizens whom they were designed to benefit. But the best feature noticeable is the increasing number of females using them. At first the novelty of spray bathing had a repellent tendency, but gradually its benefits were discovered and all the women who have used them are pleased to return. On the day of dedication 100 bathers were awaiting the close of the exercises, and during the remaining fourteen days of the month more than 4000 baths were given. During the following six months, and while the baths were still a novelty, they continued to be freely used. The number for the first six and one half months aggregated 21,749, and from the day of opening, on August 17, 1891, till December 31, 1892, a period of sixteen and one half months, 80,120 bathers were accommodated. They are thus divided: men, 56,314; women, 9496; boys, 7952; girls, 2824; children, free, 3534—total, 80,120.

The greatest number given in any one day was 932, and in three consecutive days in July, during intense heat, 2760 bathers were furnished with the welcome comfort of a refreshing bath. Under the present management the practical service of these baths is being developed, and their continued use ought to become an educational agency of inestimable value to the working people. From many influential sources encouraging reports have been received of their beneficial tendency, and close observation of a disinterested character has proved that the establishment of the "People's Baths" has had a noticeable effect in improving the moral condition of the residents of the neighborhood.

The total cost of the building, all paid by the Association for Improving the Condition of the Poor, has been \$27,000, and the total annual expense of maintenance and operation is \$5000.

The success of the "People's Baths" has led to the opening of

two other smaller institutions of the same kind, where the spray-bath system has been adopted. The first of these, the Baron de Hirsch Baths, are supported by the funds remitted for the benefit of the Jewish emigrants and population by this philanthropist. These baths occupy the first floor and basement of a house at the corner of Market and Henry streets, and upon them have been expended \$12,500. The number of spray-baths is twenty-one and there is one tub-bath. In the two years since they were opened about 75,000 bathers have been accommodated, of whom 95 per cent were Hebrews. The cost of admission is five cents for adults and two cents for children, including soap and towel.

The remaining public bath-house is that of the Demilt Dispensary at the corner of Second Avenue and Twenty-third Street, where there are six spray-baths and one tub-bath. About \$4000 have been expended in fitting up this establishment, and during each hot month the number of bathers is about 1200.

Such is the sadly inadequate provision for baths in the great city of New York; and it is to be feared that other cities of the United States are no better equipped. It is gratifying to know that Chicago is in advance of other cities, having a free public bath-house that cost some \$12,000, provided by the corporation to try the experiment.

It is not very creditable to modern civilization that this great want has not been remedied. In ancient Greece, Egypt, and Rome bathing establishments were provided at the public cost, those of the ancient Roman Empire being upon a scale little realized in these latter days. Wherever the Roman power prevailed the remains of baths can be traced, and their use must have been wide-spread. Under the Jewish and Mohammedan religious systems personal cleanliness is enjoined and the free use of fresh water is commended.

There has ever been an important and interesting connection between cleanliness and civilization. With very large classes of society cleanliness of person, apparel, and home are inseparable from thrift, industry, and prosperity, and it is the absence of this which distinguishes upright honest poverty from the condition of the improvident, the depraved, and the worthless. People who are unclean in their persons rarely can be brought to see the necessity or the advantage of clean streets, dwellings, and public buildings. That cleanliness is very closely related to godliness

has ever been realized by the churches, and the cleansing outwardly of those whom they gather in and reclaim is an invariable accompaniment if not a prelude to the cleansing and regeneration of the moral and spiritual nature. The Evangelical Alliance therefore has done well to devote a session to this great and important subject, thereby giving it due prominence among other agencies for the improvement and elevation of mankind.

PROVIDENT SAVINGS BANKS.

REV. HOWARD S. BLISS OF BROOKLYN, N. Y.

It is very pleasant to speak upon a subject which has fewer drawbacks to it than any other department of effort. A great many questions arise in establishing other societies that make one doubtful of the wisdom of creating them, but in this we have a simple way of reaching our end.

I hope we all have a small bank account, and probably all realize the usefulness of the bank account ; but this is the subject which, small as it is, reaches into almost every department of our modern polity. It has a bearing on the question of marriage, divorce, and all other social and vexing questions of every-day life. Between the highest prosperity and absolute want and disaster, two weeks', perhaps, or three weeks' wages may be all that supports one family in comparative ease and comfort and keeps from the door the wolf which would break in and startle the inmates of the home.

The provident savings bank encourages self-respect ; it reaches into every department of life ; and the reason why I advocate it is because it establishes a point of personal contact which the ordinary savings banks and state banks cannot establish. This is what I would like to emphasize to the whole of the congress : the opportunity it gives of reaching all parties in the community, not only those of the same faith, but brothers and sisters in the Roman Catholic and the Jewish faith, and all departments indeed of the community.

The simplest form is the savings-bank book on a very small and limited scale. Here is a pass-book belonging to the boys' club at 344-6 East Twenty-third Street—the boys' club of Culver Parish. The interest of course is very much larger than is usually given, five per cent.

But the system which has been the parent of a great many

provident institutions is represented by this book—the Provident Savings Bank of Baltimore, operating a circulating savings-bank institution with an agent, which is of very great importance, of a stamp station; and this is the parent of the establishments in other cities. Any child who wishes to make a deposit of one cent receives one of the bank-books and a one-cent certificate in the form of a stamp, room being here for thirty-six, and you can buy the stamps in several denominations; and the emphasis here should be upon the penny in this department of the bank, as of course we all realize it is more difficult to save a penny than a dollar. The child is encouraged to save that penny and will in time carry others till it grows to a dollar. The stamps are made very attractive, so that the children will be attracted by the colors. I think there are three denominations, besides the one cent—five, ten, and twenty-five. The child signs his name in the book, and his name is put here, number of card, station, etc. He pays his five cents and receives five cents in return—that is, a five-cent stamp is pasted in the book.

The system was adopted a few years ago by the Charity Organization Society in New York City, and it has been carried out very satisfactorily in that city, I will speak of it later, because it will be more convenient for you to imitate and perhaps carry on business with it. A system very similar has been established in Boston.

I bring these cards to show you how practical this system has become. The system is a little different, the stamps being a little different color. After the money has been drawn the stamps are canceled with a rubber stamp.

The idea is that after the cards are filled the account is transferred to a bank-book upon saving five dollars; and you will see in the case of Boston the boy's card was filled with stamps of very small denomination, for the total amount he had saved was eighty cents: that was transferred to the boy's book, and another card started. The same practice has been adopted in Buffalo. You will see these cards exhibited at the World's Fair in the Anthropological Building.

This idea has had very extensive adoption in the school savings bank, where stamps are not used, but a simple system of pass-books. I think if I am not mistaken there are more than 40,000 of these banks in existence at the present time.

If any should wish to introduce it in any schools of America, John H. Thiry, if requested, will send you full directions as to what to do. It has received the attention of the National Commissioner of Education. I will not take time to explain it, but it ought to be extended over all the country. It is established now in a thousand schoolrooms, not in a thousand buildings, but schoolrooms. The collection is made by the teacher. Fifteen minutes is given to the purpose, and the effort is to make the department a department of the school itself, so as to have it come within the schedule.

What will all this lead to? That is the question. It is not the saving of a few cents now by the children, but it will lead them in time to seek other institutions, loan institutions, provident institutions, and building societies.

I believe in national postal savings institutions. I will not take time to explain it, but you can see for yourselves in the report of the Postmaster-General of the United States for the year ending June 30, 1892. You probably know of the wonderful extent of the system in England.

This saving reaches out little by little till it touches the vital interests of the citizens and enables the people who are dependent on their daily wages to become home-possessors. So the subject widens out more and more until it really touches one of the most important subjects that we can possibly consider. They will lead to the church or community members establishing friendly mutual-relief associations, so that we shall not have secret societies to the extent we have, but they will be connected directly or indirectly with the church. They must of course be established on the same basis of business principles in order to reach the community.

There are no constitution and by-laws of the bank connected with the church I represent, but here are the constitution and by-laws of a similar institution. I have a large number of these canceled stamps here and a large number of these statements issued by the Penny Provident Fund of New York, which I hope every one will take before going out, so as to become practically acquainted with the system.

There are connected with the Penny Provident Fund of New York sub-stations. There are five sub-stations connected with our general station. There are on deposit in connection with the

general stations \$17,466. Of course the value of the system is not represented by this amount of money. The children save their pennies, then their dollars. We wish to show how important it is to save the pennies, and that "If you take care of the pennies the dollars will take care of themselves."

I will show the practical working of the system. There is my own book. These stamps are not canceled, because I have not drawn that account. Here are stamps which have been canceled. These stamps represent different denominations. This person saved \$12 with those stamps; when he wished to withdraw the amount he surrendered the card, and the stamps were canceled and the money was given him. I think our system is run upon a capital of \$50. It might be much smaller, except for matters of convenience. The different stamps will be sent you. I have not saved a dollar yet, so I have not the dollar stamp, but there are the rest of the denominations, and you will see them in the other books. You announce to the boys' club or the gymnasium, whatever it may be, that you are going to establish a penny provident fund, and when the evening to open it comes round Johnnie Swift will appear; he walks in with a good deal of pride, holding in his hand—and you are glad he has brought it—one cent, and he follows it up until he has saved 25, when you commend him and give him a blank book and put in his name, "Johnnie Swift," and give the date and the number of his card, No. 1, and the station, "Chicago" or whatever it may be. You will take his penny and paste the one-cent stamp in his book: the system is open. Next time he comes with three cents, and you go through the same form. Others come with fifty cents or a dollar, but you are sure he will come with more the second time than the first, and more the third than the second. At the end of two or three weeks he hands in the number and sheets, and the money that would have gone for candy or something else as useless is put to a good purpose. I have asked the children again and again for what purpose they were withdrawing their money, and I can remember but a single case where it was to be wasted practically and was not for some useful purpose. Often the amount the children have saved has been sufficient to carry the family over a hard time. Others save for presents to their parents, others for excursions to the country, others for clothes, whatever articles of usefulness they need.

They start with the pennies, and end with a dollar. In every way it fosters self-respect, and we always urge them to take the book to their friends and parents and explain the full system, and often we ask what the parents have said, and we are told they think it is a splendid system, and many of them save with the children. I know a child who started with a cent or two—five or ten cents, and now he brings five or ten dollars. After four or five dollars are saved we urge the children to enter on a bank account and go to the bank with them, but the difficulty is to persuade the children to put the money into the bank. They would rather have it in this form. None of the fund draws interest, and when we urge them to put it into the bank it reveals the wide-spread distrust of banks which is felt among the poorer part of the people. And the distrust extends to the fund. In connection with this I will tell a story. One of the societies in New York, the Rivington Street College Settlement, have a very large amount of money there belonging to this fund and hundreds of depositors, and one day last summer they decided to put a new floor into the front room, and in consequence there was confusion which was seen by two or three of the children, and the report went round that the bank was closing, and all the children from the neighborhood who had accounts rushed to the bank to get their money, and there was a terrible run on the bank for three days, and the street was so crowded that the police had to interfere. A little boy was found sobbing on the street as if his heart would break, as though he had lost all his family, and when asked the reason he said the bank had failed which had his money, and when asked how much he had in the bank he said—one cent. One cent; but it was an enormous thing to the boy, and the penny which would have gone as quickly as that—for generosity is not a virtue but a fault with the children of America—was causing him all that bitterness because it was in the bank. It was only after days, when friends had persuaded the people and parents that the funds were perfectly safe and that they were not going to move, that the run ceased.

It is a system which brings with it no drawback. Suppose I want to draw 75 or 80 or 94 cents from what I have. I go back to the Plymouth Bethel—that is the name of our station—and I sign my name here as having received in full a deposit of 94 cents; the cashier compares the signature with the signature

I have already given him in opening the deposit, and I receive my money. He sends it back and receives from the head station 94 cents or that amount of stamps.

If the society breaks up or the children are out of town and wish to receive their money, they take their stamps to some branch and receive the money ; the one redeeming it sends it to headquarters and gets back the money from them.

The expense to the Charity Organization Society is considerable. It is not yet on a paying basis, but the idea is that the interest the society receives for the money on deposit will ultimately pay the expenses.

If those present will take one of these pamphlets and will look into the matter, it will result, I feel sure, in the establishing of a great many new penny provident funds. It is entirely reliable. The men who are at the head of the fund are most prominent and their reputation is perfectly assured. I shall be very glad to answer any questions you may put.

Question : I suppose if a person put in ten dollars and got his stamps and found he could not carry on the plan, he could get his money back by stamps ?

Answer : There is no reason why not.

Question : Is there no risk of the stamps being lost ?

Answer : Certainly there is risk. I wish to speak of one weak point. It is a point of weakness and yet a point of strength. If the child mislays the book he loses his money, as you can see by thinking out the system. This is perfectly understood by the child. Very few indeed are lost. We urge upon the children the importance of keeping the books, and offer to keep them for them ; but the cards are so attractive, they prefer mostly to keep them themselves. At our own station there are between five and six hundred depositing at the present time.

Question : I would like to inquire whether this could be applied to missions, charitable work, or anything of that kind.

Answer : Yes ; but the person starting it would be responsible for making it understood by the children that it is a direct contribution and not to be received back.

Question : That must be clearly understood, of course. The question with me was whether it could not be used for the purposes suggested.

Answer : Yes ; the printing of the book would have to be altered, however.

There is just one other point I wish to mention, and that is called the Detroit Nickel Bank System. It is a system of five-cent stamps upon somewhat the same principle I have mentioned. It has had a very extensive operation, and has been used extensively in connection with a number of banks. In this system there is just one denomination of stamp. You buy your stamp, five cents, and when the whole page is filled you receive credit for the amount at the bank; and interest is paid upon it after it reaches a certain sum. The weakness of the system to my mind is that unless a child saves a dollar no credit is given him, even if he is as close to it as 95 cents.

TRAINED NURSES.

MRS. LUCY S. BAINBRIDGE, SUPERINTENDENT OF THE WOMAN'S
BRANCH OF CITY MISSIONS, OF NEW YORK, N. Y.

THE work in which I am engaged in New York is very similar to that done by the deaconess sisters of which Mrs. Meyer has told you. The Woman's Branch of the New York City Mission Society sends consecrated trained women among the unevangelized people of the crowded lower wards of our great metropolis. We labor among many nationalities and gather into our different mission centres women and children and often entire families who would not otherwise have been reached by gospel truth. Our nearly fifty missionaries are of various evangelical denominations and do not represent any one branch of the Christian church. The funds contributed for the support of our work come likewise from Christian women, who, though they may differ in some things, yet unite in sending Christ and his love into the teeming tenements.

Mrs. Meyer has certainly a most self-denying band of women at the Deaconess Home, yet, with no feeling of censure for her plan, I may state that the woman's missionary work which I am superintending differs somewhat and yet accomplishes the same result. We pay our missionaries a small salary, hence they may be termed "salaried workers." Yet it must be borne in mind that they live in a community having all the advantages which the deaconess receives, but pay their board at our Christian Workers' Home and purchase their own clothing, and when all expenses are met there is little left over.

It is sometimes thought that a city missionary is always one who can find nothing else to do, or has broken down and lost property and then concluded to go about and read the Bible to the poor.

The same consecration needed for the foreign field is needed

for our great cities. Our force consists of several young women of the best education, who have turned away from lucrative positions and social honor to work among the degraded and lowly. Our missionaries do not wear any badge or distinct costume; in this they differ again from the deaconess. We feel that we can come closer to the people and bring them to realize that we are all one family in Christ Jesus by wearing simple clothing rather than by a distinguishing dress. Our trained nurses are thoroughly skilled in their profession and yet must be prepared also to work with and for the souls as well as the bodies of those to whom they minister.

Florence Nightingale in her invalid chamber, but always interested in the relief of the suffering world outside, has given to such missionary nurses the name of "health missionaries."

There is no question about the need of this class of workers in the evangelization of the city. Our Savior surely gave us an example, and you will remember that when he sent to the inquiring John proofs of his divinity, most of them concerned his power and sympathy for the body.

A trained nurse has become an indispensable part of woman's work for Christ in the solution of the city problem.

Ignorance and sin and superstition will close the doors against the friendly visitor and the missionary, but the nurse can gain a welcome at the first touch of pain and disease. Sickness and death open wide the doors into homes and hearts for the nurse who relieves pain and comforts the weak, and the missionary follows close behind to lead children to Sunday-school and parents to read the Bible and prayer.

Let me give you an illustration from real experience and take you into the lower part of New York, into a house six or seven stories high, filled from cellar to garret with tenants crowded in as no human beings should be, and in that building many foreigners, Polish Jews and others, and one American family. The parents and three children live in two small rooms and do not mingle with the more degraded people who come and go in the hall and stairways. They never attend church and refuse to accept a call from a missionary. Their tiny abode is their castle and they proudly deny all entrance. Suddenly sickness comes and the trained nurse is allowed by a child to come in and help mamma, who is in need. She carries comfort and cheer, makes

gruel, washes the baby, shows the little daughter how to cook the dinner for the hungry father, and helps her tidy the place. During convalescence she brings the needed nourishment and reads the Bible and prays with the family. The missionary follows the nurse, who must go to other sick ones, and the children are led to Sunday-school. To-day that family and several others in that same building are professing Christians.

Again, one of my missionaries as she hunted up absent Sunday-school boys in one of the tenement buildings of her district heard the sound of children's voices in one room recently occupied by a new tenant. Her knock was answered by a gruff "What do ye want?" and to her reply, "I would like to invite your children to come into my Sunday-school," came the answer, "Go about your business." It was the home of an anarchist. Every effort to reach the wife and children were in vain, but at last sickness unlocked the door. A nurse with her bag of necessary appliances was welcomed. The wife and mother, as she stood weeping over the dead body which no skill could save, said, "Oh, there is a God, there is a God! I know there is a God!" The oldest son has united with one of our mission churches, and the little ones are in Sunday-school.

Many such illustrations as these could be given, proving the need of trained nurses in city evangelization. A missionary nurse is also of invaluable help in the prevention of disease and deformity.

The factory girl marries young and enters upon the duty of motherhood while she is still but a child herself. The infant she tries to rear is to her a mystery. Our asylums and hospitals are filled with children and adults who are blind or deaf or crippled or idiots, because of the utter ignorance and misery of the home life into which they were born. If, as Christian women, we are trying to lift human souls toward God, we must help these poor ignorant mothers to care for their little ones. We must show them how to nourish the body, why the stimulant will destroy, and what are the effects of vice.

The trained nurse has a large field in a tenement home, and the harvest will be reaped only in eternity.

Not only should missionary societies send out nurses as well as Bible workers, but it seems to me every large church should have its trained missionary, who is also acquainted practically

with the best methods of caring for the sick. There are the self-reliant industrious people who get on fairly well by close economy until sickness comes. They cannot afford a trained nurse, and the invalid, upon whose earnings many are dependent, lingers helpless a longer time than is necessary, or dies, because of lack of proper care.

A church member, a young girl of my acquaintance, whose earnings as clerk in a store had supported mother and little sisters, was stricken with typhoid. Her pastor sent a nurse to her relief in so delicate a way that no offence to their own self-respect was felt, and a valuable life was saved. By this kindly care for the body opportunity came for spiritual work, and an erring brother who had left home and mother years before was reclaimed by the prayer and effort of the convalescent girl aided by the wise friend and nurse who came thus into deep sympathy with the family life. Would you question the need of bodily care in spiritual effort, read the story of Him who went about doing good. He always had compassion on the multitude, and the sick and suffering were never turned away unblest.

FAILURES IN CHRISTIAN WORK.

BY CHARLES D. KELLOGG, PH.D., GENERAL SECRETARY OF THE
CHARITY ORGANIZATION SOCIETY OF NEW YORK, N. Y.

IN the time allotted to us we are to consider the "Failures in Christian Work" from the standpoint of a Charity Organizationist. These can be touched upon only at their most salient points, for the subject is large enough for a volume. Let us try to get a firm basis for criticism first. There are two great factors in all prevalent religions: that which deals with a future state after death, and that which concerns conduct here or the relations of men to each other. The distinction is of but little practical importance in this paper, since it is a universal conviction that men who have learned to live uprightly toward God and man on the earth have an assurance in that fact of fitness for a heavenly life. We start then with the attitude of American Christianity toward those who are a danger to society and a blemish to our civilization, and ask what she is doing to make good citizens among them. Two inquiries arise at once as the guides to our further thought: first, What is good citizenship? and secondly, What instrumentalities has our Christianity for making it, and how is she employing them?

I. WHAT IS GOOD CITIZENSHIP? The phrase "social problems" has wide currency but is to some extent misleading. Whoever thought a person in full social relations, understanding and understood by the best of his fellowmen, practised in their usages and conforming to their standards, going among them as their companion and equal, to be a victim of hardship and misfortune? Such persons give rise to no social problems. On the other hand it is dislodgment from place in society, unconformity to its standards, the narrowing of acquaintance and opportunity, which mark the evils that Christian compassion would obliterate. What we mean then by social problems is really *unsocial* ones.

If all men could be made good citizens, for citizenship is merely the effort of men to live together on a right basis, the tribulations which would remain would call for very little intervention from societies, institutions, and charity funds. There would still be trouble on the earth,—the trials of bereavement, inexperience, reverses, sickness,—but these are best ministered to by personal sympathy and service, not officially or through institutions; by pastoral care if you will, and not by church alms. The aim then of charitable effort may be said in the simplest terms to be the making of good citizens.

II. WHAT INSTRUMENTALITIES HAS CHRISTIANITY FOR DOING THIS AND HOW ARE THEY BEING USED? There are three great agencies at her disposal, any one of which is of commanding importance. They are her primary powers (1) of teaching and (2) of personal influence, and (3) the secondary power which the others produce, that of position and wealth.

1. *Teaching Agency*.—Nothing is more inspiring or influential than the power of apprehended truth. Of it Jesus said, "Ye shall know the truth and the truth shall make you free." Pitiable is the soul which has never known the exhilaration and splendor of a truth, especially as it made practical use of it. Of the truths that Christianity asserts there are two classes, that which concerns opinions and that which concerns conduct, or the theological and the moral. The two classes interact, and the truly religious mind seeks to make them interchangeable, for the creed that does not make character can win the approval of neither man nor God. It is one of the great advances of religious life that its ethical side comes with each generation into greater importance. The practical unity of Christianity has always, but now more clearly than ever, been rooted in character-making. Of the teaching which is formulated for the preservation of doctrine, we are only concerned here with it as the field of disintegration. Arthur Helps has somewhere congratulated mankind that states and governments rested upon prejudice and not on opinion, since, if they were founded on opinion, a change of thought would work a revolution. In the field of opinion then comes disintegration, in the field of morals unity. What we have arrived at then is denominational differences. What effect have these upon Christian work? Look at them only practically, and as producing isolation of a people or society. Remember,

too, that if there are types of denominations, there are types of parishes ; and if there are types of parishes, there are also smaller types. The same influences which work to make eastern and western churches, German, English, and Scotch churches, Calvinistic, Arminian, and no-name churches, are working to subdivide into minuter factions. Our point of view is then simply the effect of disintegration of Christianity on Christian work. We will not call it dissension where there is no true, moral, and vital accord ; but simply the sectional action of the parts, the tendril against the leaf, the leaf against the stem, the stem against the branch, until each leaf assumes to be the tree. From a practical point of view, the lack of unity or co-operation is an incalculable lowering of the influence of Christianity.

Let us look at some of the things involved. Remember that the same spirit which separates churches by nations also separates Christians into denominations, into parishes, into cliques, into fault-finding critics. Now, above most things the Charity Organizationist loves the converse ; every economist of moral, social, and material forces loves it ; Christians love it ; Christ loves it. Out of a lack of co-operation has grown a distinct loss of power on the part of Christian society. Disintegration lowers its commanding position over the imagination and the interests of men. The industrial and commercial world, with a speed and to an extent hitherto unexampled, is showing what strength, what economy, what precision and stability there are in combination and concerted action. We may pronounce the word "syndicate" as opprobriously as we can, the fact still remains that these great combinations serve the people more cheaply, promptly, and widely than did the hundreds of petty rival firms and companies which preceded them. They use their working forces more advantageously, having the economics of organization ; they are stronger and less liable to fail, they borrow money cheaper and make it go farther, they can reach out to new enterprises with greater wisdom and efficiency, they have a weightier influence on law-making, they make their system more indispensable to the daily life of men. Put in the place of the word "syndicate" churches and religious societies, and we have an exhibition of how Christian endeavor loses by lack of unity, and a promise of what Christian work might gain if Christians wrought in co-operation. A New Jersey borough, fairly typical of most towns of like

population, enumerates fifteen churches ministering to about 4000 souls. All but three of them receive missionary aid, and then are generally in debt at the end of the year, striving to pay their score by the poor shifts of importunity, of suppers, fairs, and picnics. Church life there is hard and impecunious, and the old adage says, "Hunger makes savages of men." Instead of being in a position to help they are in need of help. So far from being able to resist pauperism they develop a sort of ecclesiastical pauperism of their own. Inevitably in such a state of things there is rarely a clergyman of commanding personality and respectable learning settled in the town. Each parish sees with envy its neighbor gain accessions, and hastens to invent new arts by which to pull up in the race. Probably half the money raised, half the contriving energy expended, are wasted in maintaining congregations scarcely representative of Christianity, which gain no respect for the abilities of their leaders, which exert little influence on the community, which are theatres of petty personal irritations, ambitions, and inefficiencies, and which it were better for the cause of Christ and humanity to disperse. To take an example from one of the strongest and best managed of Protestant denominations: by the census of 1890 the Presbyterians occupied 40 per cent of the counties of Illinois with 30 per cent (143) of all its churches in that state. Each of these congregations averaged 58 communicants and held property valued at only \$2666. What the Presbyterians are doing in Illinois a score of other denominations are doing right by their side. I take the example as typical, although I think it better than most Protestant denominations can show, of the aspect of organized Christianity all over the land. Probably far more than half of all the religious congregations of the United States consists of societies having less than 50 communicant members and less than \$2500 of property each. The great churches are in the cities, but here, where rivalry is less, and ministration reaches its highest culture and efficiency, other causes produce like results. The parishes are much more isolated, and as the population is more thoroughly assorted into classes dwelling apart, there are in every city a large proportion of chapels and missions, and churches in the poorer districts trying to maintain an independent existence on a narrow scale. In human effort, outside of a few hospitals and asylums, congregations of the same denomination

seldom work with each other among the poor of the city. Each congregation stands on its own platform of work and, as a rule, knows very little of co-operation with anything else, so far as labors among the poor and the fallen go. There the charity societies and humane institutions, great and small, are almost wholly sustained each by a private constituency it has gathered about itself, but officially they are known to but few religious organizations. Thus in the New York Charity Organization Society—which probably more than fairly shows the relations existing between religious societies and associations for helping the poor, as it has made special efforts which have been kindly met to get into co-operation with them—out of 590 parishes in the city but 17 contributed to this society in 1892, and these to the extent of only \$16.53 each. But what is still more significant, 367 churches, which in some way had indicated a desire to co-operate with it and most of whom are carrying on more or less work independently among the forlorn and destitute, received but 11 $\frac{3}{4}$ per cent of our reports concerning cases applying for aid, and the average to each of them during the year was 11 $\frac{3}{10}$.

Consider what temptations to dissembling turpitude this condition of Christian society presents to the weak, needy, and unprincipled. To them, as Chalmers with much reiteration pointed out, the treasury of a religious or charitable body is of imposing opulence. It seems to them exhaustless. They are not touched by feelings of gratitude for any allotment made to them from it, because gratitude is personal and recognizes personal interest in them. But the almoner of church funds is not the donor. He is only the dispenser for the donor, be he pastor, curate, or agent. To the applicant he is judicial and passes on his claims—a Cerberus to keep the gates. Now dependency is a great lowerer of refinement and self-respect. With none to spare, applicants for help soon lose much of what they had, and lapse into the mendicant feeling of shamelessness and obduracy. Learning the art of importunity at one door, they extend it to other doors, and it requires but a small lure to lead them into an abandoned hypocrisy. In the following words Bishop Potter of New York relates an illustrative incident: "A poor woman, decent and self-respecting, was aided by a society which was ignorant that she had been relieved by any other, till some one passed through her street or alley one day and overheard this cry from an open

window : 'Run, mother, run ; here come the Sisters of Charity, and the baby has got the Protestant linen on.'"

A distinguished Baptist clergyman of Chicago, but formerly of Philadelphia, tells of a woman in the latter city who was discovered to belong to twelve churches of his denomination and to be a pensioner of each. Accidental comparison led in the same city to the discovery that a lone woman was a communicant and beneficiary of five Episcopal parishes. The New York Charity Organization Society has on its record a woman who had had a small child baptized by four Episcopal rectors, and with each established such relations that four streams of bounty were flowing upon her until her career was detected. You may say that such instances are exceptional. Granted, although they are far more common than is generally suspected. They are illustrative, however, and show how the enticement of alms can debase a mind not natively scrupulous. They illustrate also what facilities the isolation of churches and Christian undertakings affords to those who would prey upon them. Such impostures would be rendered well-nigh impracticable were there exchange of information, concert and co-operation in work among Christians and their organizations. Enough has been adduced, perhaps, on this head to show the two lines in which churches fail because of their denominational and parochial isolation ; on the one hand they waste their money, their dignity, and their social influence thereby, so that they have not the weight of presence, energy, and concention which unity brings ; on the other hand they open facilities for the practice of mendicant craft which spreads temptation to widening circles, and debauches their beneficiaries into hypocrisy.

2. Turn now to the inquiry, *How is the Christianity of our country using her power of personality to remove unsocial ills ?*

The strength of personality is that irresistible and leavening influence that gives either an individual or a body of men power over others. It is the tap-root of society. It is the crown of society. It was the personality of Jesus which drew apostles to him, and consecrated them, thus founding Christian society. It is the personality of Jesus which is to draw all men unto him and create a church "without spot or blemish, or any such thing." Again, personality is the agency which abolishes fictitious class distinctions and substitutes for them moral ones. It knows neither Jew nor Greek, bond nor free. Clearly, a man

cannot have personal influence over me if I am estranged from him whether by prejudice or social fences. In its essence the power of personality means the forming of relations of one man with another based on character and mental or spiritual endowments. From this point of view it is plain that the wealth of Christian personality, if developed and used, would bring every one of its objects into close relations of friendship and association. It says, "You shall take of me all you can hold of my hope, my refinement, my friendship, my aspiration, my ideals, my heart, and I shall do the same to you. Differences of station or of wealth shall not keep us apart; only differences of capacity to receive and acquire." It is the fraternal spirit; it aims at society based on manhood. Surely, if Christianity could gather into such a fellowship the waifs and the despised of the land, the foul spots of outlawry, mendicity, and degradation would soon be wiped from its face.

Pardon now the personal application. Is it the aim of your Christian endeavorers among the poor, is it the aim of your church or of its charitable agencies, to bring the destitute and the sin-stained into such fellowship with yourself? Do you wish to know and receive them as your companions and friends so far as your and their capacity will allow you to exchange sympathies? Will you try to love the world as Christ loved it? He renounced distinctions of pomp and pageant, striving with sublime patience and tact to bring those far beneath him in every attribute to be partakers of his divine nature, sons of God with himself. There is the Christian ideal. Or, on the other hand, is it your secret heart's conception, perhaps half unsuspected, that you will always meet the poor on missionary or asylum ground, and not on social or brotherly ground? Is there a gulf between you and them that you do not wish to see closed? If so, you cannot do the poor much good. You have them alien in thought, they will be alien in fact. You can tempt them, make them dissemblers, corrupt them, but lift them up you cannot until you can take their hand and say in the full wealth of the word "My brother."

There is a story that when the Vandals sacked Rome, one of the Gothic chiefs went to the mother church and ordered the deacon Theodore to bring out its treasures. Theodore went within and soon arrayed in line the widows, the orphans, the aged, the decrepit who lived on the bounty of the church, and,

pointing to them, said to the barbarian, "These are our treasures." Why were these dependents any more the jewels of the church than the strong, the brave, the wise of that household? Would their lustre dim if they ceased to be destitute? The story sounds to me as if they were the jewels the church wore for display; ornaments worn to heighten the attractions of her own grace.

There is a very venerable but perverted impression that charity is not a thing of the heart, but a thing of deeds. Many men feel their humane deeds to be works of supererogation, which, being over and beyond the strict requirements of duty, are sources of merit. Much is undertaken, not for the good to be done but for the honor to be won; much for reasons that are far other than the dictates of charity. The founder of the great Franciscan order of monks qualified himself for the work he undertook by renunciation. Neither he nor his comrades had anything they called their own. Naught was left to them with which to work but their manhood—the force of personality. Yet the earlier Franciscans caused the middle ages to thrill with new life. These empty-handed men were renovators of Western Europe. Wealth followed in consequence to the cloisters, and little by little the priors and abbots turned dispensers of the alms thus acquired and ceased to be the leaders of men. In time the monasteries became the poorhouses and asylums of Europe, and thus corrupters of the poor. Italy under their management grew to be the classic land of pauperism. Finally the great Napoleon entered Rome, whose streets had been filled with mendicants. He undertook the administration of the revenues of the religious houses and ordered the necessitous poor to be enrolled at the church of St. John Lateran. The name of not one in the ten of those who had been recipients of church and monastic bounty went upon his list. For the rest there was no real need of relief. What they had gratuitously received had gone only to enervate them and to make them lead ignoble lives.

Is there not a like condition of things existing to-day? The churches are centres of power and influence; they have command of much wealth, and, what is more, of the time and energy of men young and old, and "of devout women not a few." The clergy are the natural leaders, and those who can most readily organize and direct the resources of their congregations. Many

of them do this. It is the fashion of the day to engage in humane work, as it is called, but which is often inhumane and has been tersely called "philanthropic riot." Parishes now maintain chapels, establish missions, organize Dorcas societies, send into the by-ways Bible-readers and visitors. They feed, clothe, warm, teach, and in many ways strive to reduce the hardships of the poor, until the complex organization of a great parish in these days it is bewildering to understand. Many of the pastors who are at the centres of these organizations will candidly tell you that they are set on foot to call out the devout sentiments of their own communicants, to engage their energies in some religious employment, to raise the spirituality of their own flock. All this may seem to be accomplished and the parish to teem with life and activity; but this outlook is not upon the reformation of their beneficiaries. Do they care more to redeem man, or to enroll a long list of those whom they may have fed, or clothed, or warmed? One can easily see that these organizations may use the poor merely as stones upon which the congregation is to be raised to a higher level of loyalty and sentiment. Their beneficiaries are like the deacon Theodore's jewels—ornaments hung about the fair neck of the mother parish. Of course this is not the kind of charity that converts. As the secretary of the London Charity Organization Society said to the clergy of London, "For, after all, by organization we may only elaborate methods of doing mischief with more ruinous effect. A successful organization of doles and bounties, compared to an unorganized distribution of them, may be as deadly as a Maxim gun."

Already our churches and so-called benevolent societies are preparing for the winter's work. Subscriptions are being sought or called in to replenish the treasuries of the coal and fuel and Dorcas societies; material is being provided for later demands. Is not this a strange thing? It goes upon the assumption that there is to be a predetermined amount of want in a parish before the winter is over. So much is to be given away in some fashion at all events; and it is provided in advance. Doubtless there will be an appearance of as much want as has been provided for. It is always the case. A provision elicits the want; sometimes a simulation of want—more often a want engendered by the impoverishment of character among the depressed through the serving out of these doles and bounties. But there is another

aspect of the myriads of associations and their replenishing. The money that will be spent through these agencies "is not the donor's own, if it be a mite it is somebody else's mite," that will buy the relief or procure the service. Thus these very agencies of "philanthropic riot" are interposed to keep the real giver from knowledge of or contact with those whom he seeks to benefit.

The givers may furnish a thousand pairs of shoes, a thousand soup-tickets, and yet ignore every individual recipient. Behind their proxies their personality is extinguished, and so by a subtle but just law they neither touch the hearts of the poor nor relieve their wants. "No wonder," writes a student of these practical problems, "that of this kind of relief people have said that it were better to throw the money into the sea. It breeds pauperism and furnishes it with recruits. It can save no souls from sin, and few, very few indeed, if any, can it save from distress." Surely so, for instead of offering the power of a sweet and righteous personality to our humble brothers and sisters it withdraws the benign influence farther from them. Poor Lazarus is saying with his inarticulate wants, "O my brother, give me bread, give 'the bread by which men live,'" and we send him a stone by the hand of a servant.

Incalculable are the riches of Christianity in personality. The best of our land is hers. She holds a magic wand, but there is to-day nothing so hard to supply for the poor as this personal service. The majority of the paltry few who are ready to give themselves to humanity are undisciplined and untrained, and so do more harm than good. It is astonishing how exceptional is the person qualified to understand and minister helpfully to the needy. Last spring reports were obtained from fifty-three of the largest charity organization societies in as many principal cities of the United States on this subject. The inquiry took the form of, "How many friendly visitors (volunteers) have you, and in what estimate do you hold their work?" The answer came back quite universally that this was the most vital agency that they could have; that they were hindered from their real work because trained visitors were hardly to be procured. From their replies it is estimated that in the communities where they were located it took about three churches to furnish one woman, and eleven to supply one man, competent to go as an understanding, judicious visitor into the houses of penury. Make the test your-

self, and see how great the dearth is of experience in the churches among the 'poor. With all its exuberance of sentiment, with all its fine energies marshaled in hands of Christian endeavor, Christianity in the United States is so far aloof from the real life of the wretched that they are not understood. They are strangers and aliens; as incomprehensible to the most of us as Patagonians or Chinese. The Master says, "Follow me and I will make you fishers of men," and in effect we answer, "Not so, Lord; I will send lines and hooks and bait and my proxy shall fish." Do you wonder at the scant returns?

3. A few words must suffice for the inquiry, *What use is Christianity making of the material wealth under her control?* The answer has already been anticipated, for it has been intimated that she too largely substitutes it for the power of personal fellowship. In the realm of real living a dollar is not necessarily worth a hundred cents, and on the other hand it may be worth more than a talent of gold. The widow's mite outweighed the gifts of all the rich who cast their offerings with hers into the treasury, because God so prized it by reason of the personal element included in it. Do not forget that God's estimates are the exact laws that always work in the world. If you give a dollar to get rid of importunity it will multiply importunities; if out of pure consideration for the poor and needy you give a dime it will bring healing that the heaviest medical fee cannot procure. Do not take this, my friends, as sentiment and rhetoric. Over and over again, through all phases of humanitarian work whether that of the state or that of the individual, from the days of Queen Elizabeth to this day, from Italy to Alaska, wherever records have been kept, the students of social science have proclaimed that alms do not relieve; that it is not money which stays distress, but the wise intent which "considers the poor" in the spirit of brotherly love. In the domain of charity you are the only current thing. The aid you furnish which does not take something of your own personality straight to another human heart is wasted, and that waste is enormous in our land.

"But there is another waste," again says Bishop Potter, "infinitely more important than the one of money—and that is the waste of sympathy. We belong to a soft age—ah, how different from that in which our fathers were nourished and bred!—and that flaccid quality of our national fibre, in which, I think no

thoughtful mind to-day can fail to see great perils to the commonwealth and nation, runs all through. It pervades what we believe, what we do, what we tolerate. It influences us, I think, sometimes supremely in the matter of our personal charities; for with a great many people there is a conception that their charities are acts which they perform largely in order to enable them to dismiss the whole difficulty of their personal relation to their fellowmen less fortunate than themselves out of the horizon of their habitual thought."

But the hardest waste of all is the dissipation of the poor man's character. Unless you interfere with him rightly you have no business to interfere at all, for if you do not lift him up you will let him farther down. It is important that you should contrive how to serve him with your judgment, your acquaintance, your experience, and your love. It will not do to say, "You meant well," you must take pains to do well, remembering that "love worketh no ill to its neighbor." If you injure him you are not charitable.

III. To qualify herself for removing the burdens that bear the weak and erring down Christianity must apply herself to diligent study of them and their conditions. She must not be afraid to walk in their haunts, to ponder their difficulties, to adapt herself to their moral and social necessities. In so far as she fails of this personal service her hand is impotent; nay, instead of being a hand of benediction it becomes one of persecution. When Christian workers study together to put the wretched side by side with themselves on the same plane, resting not until they see the spiritual nature bud and bloom within them, then our unsocial problems will melt away, and the banner of advance to larger and nobler universal life be lifted over us.

THE PROBLEM OF THE COUNTRY CHURCH.

REV. WILLIAM DE W. HYDE, D.D., PRESIDENT OF BOWDOIN
COLLEGE, BRUNSWICK, ME., CHAIRMAN.

THE very existence of the country-church problem is indicative of the new order of things. As long as religion was thought to consist in the relation of a governor or ruler of the world and his individual subjects there could be no country-church problem, because the relation between the individual and that governor was the same for the individual everywhere, whether in the city or country. To be sure there was some little difference recognized. I remember a distinguished professor used to say, "If you are going to the city to preach, take your best coat. If you are going to the country, take your best sermon." But the difference was a superficial one and we have now reached a new conception of it; at any rate we have recovered the old conception of the relations of man and God. It is no longer a relation of that government to the individual, but the relation of the Universal Spirit to each child of his. It is the relation of universal life to every member, and that relation is different for every different position in which the member is placed, and consequently there is a problem of the country church which is distinguished from the problem of the city church. This morning we are to have presented the facts of the country church that will be given by Rev. Norman Plass of Cleveland, O.

REV. NORMAN PLASS OF CLEVELAND, OHIO.

I have very hastily, in the midst of busy activities, put on paper a few things regarding the work as it is in Ohio. I have been asked to speak simply for the reason that I am spending my time among the country churches of Ohio and have some views

which in some points verge into theories regarding the work there.

The first thing that impresses one in the country districts of Ohio is the fact that there has been to a lamentable degree a lack of denominational co-operation in the planting of churches. I do not know that Ohio has sinned in this regard "above all the Galileans," but there are special reasons why the remark about "the neglect of the corners of the townships" finds abundant illustration there. The counties of the Buckeye State are made up for the most part of townships five miles square. In most instances a road runs north and south, and another east and west, through the centre of these townships, with a village at their intersections, the exact geographical centre of the town. Here at an early day the stores, post-offices and churches were located. These were the trading-posts, where men swapped hides for herrings and mingled their gossip with their religion. Naturally, the denominations vied one with another to gain a footing here, and if one church was planted, that was proof positive that another was needed—the one must watch the other. Thus it came about that nearly all of the churches were located at these "centres." Consequently the people in the "corners" had five miles to go to church, unless, as was rarely the case, there chanced to be a diagonal road. Early settlers would drive this distance without hesitation, but the modern race of horses is a weary one, especially when Sunday morning comes, and evening driving is considered even worse for them except when there is a circus in town. The need of church wagons is suggested here to transport the luckless, lame, and lazy. Sometimes, though rarely in later years, a church has been built at or near a corner of the township, or has found a new location with the advent of the railroads. I have selected at random one county to show the present location of the churches. Fig. 1 represents this to the eye. The large squares are drawn to represent the townships, and the circles represent the location of the churches. The largest number of any one denomination is fourteen, and these churches are the smallest. The divided circles indicate dead churches where the work is abandoned. There are nine of these. In most cases the buildings are still standing. You will notice that there are twenty-five churches that are supposed to be alive at the centres of the townships, and eleven out-

side of the centres. Seven of these eleven are where they are, instead of at the centres, on account of the railroad that crosses the country. You will notice that there are altogether too many "neglected corners." In every one of these townships with a

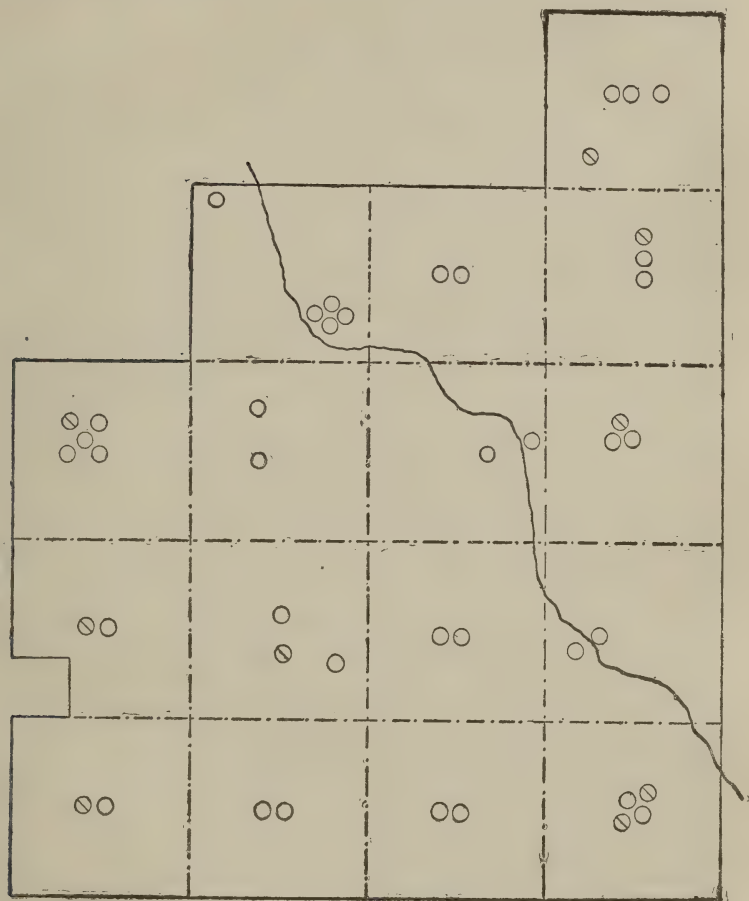


FIG. 1.—Shows location of churches in a representative county. The large squares indicate townships. Divided circles are dead churches.

small village at the centre and with the church there, more people live outside the "two-mile limit" than live within it. There is but one place in this country that has over one thousand inhabitants, and that has 1084. The point upon the map

that shows the most churches is not even a village, and there are but 620 people in that township.

These numerous churches are often rival churches, and we find open competition among them. In one centre the farce of three services is enacted, with three churches as the scene of action and three pastors as the *dramatis personæ*. The strength of the town has been sapped by a neighboring railroad town. The "centre" is dying. Yet, in the midst of this tragedy, the play, serio-comic, still goes on. Two of the three pastors have three similar charges as a means of eking out their meagre salaries, and the third practises at medicine to the same end, thus hastening the inevitable dissolution of the town. One of these churches has a membership of 20; another, 25; the other, 35. The one that has 35 now has 35 and not 20 because there was a quarrel and a split in the one that now has 20, and 15 of its members went over to the one that now has 35; and on the strength (?) of this accession this church is now repairing and painting its building, and when the work is done it will be the only painted building in town. Conundrum: If one church can starve one third of a minister, and three churches are accessory to the crime, how long will it take before all three of these churches will pinch themselves to death with their own meanness? Sometimes we are tempted to answer, "The sooner the better."

But we do not always find the churches of a town contending, like the herdsmen of Abram and Lot, over the springs of living water. Oftener there is marked co-operation. In many places union services are held the year through. In one place, for example, the worshippers come together in one church and listen to the pastor of that church in the morning; gather again in the other church and listen to the pastor of that church in the afternoon; and in the evening, when both pastors have been compelled to trudge on again to other fields, the young people's societies of the two churches hold a union evening service, one week in the one church, the next week in the other. In another place two pastors of different denominations live at the centres of two townships five miles apart. One Sunday they preach, each in his respective church, to a union congregation in the centre at which he lives; the next Sunday they change places and preach, each in his neighbor's church, to a union

congregation in the section at which the other lives, halting on the way as they meet to exchange salutations and trade church notices. I mention these cases, not because they are exceptional, but because they frequently recur. Query : What hinders the union and the consequent strengthening of the Christian forces in such communities ? How vastly better if, as has occasionally been done, a union of such churches, organically, could be brought about ! The scandal of rivalry would be done away ; the constant appeals of one church after another to a long-suffering community for aid would be far less frequent ; the applications for home missionary aid less numerous ; Christian brotherhood would become a reality ; a pastor's strength could be focused and not dissipated ; and church buildings, released from the demands of worship, could be fitted up for social parlors, evening classes, and institutional work of the sorts demanded in the country places. In every instance, if not *organically* one, these churches should be *really* one, that Christ's prayer may be answered—"That they may be one *that the world may believe.*"

The next thing that impresses one in Ohio is the fact that the rural districts are lapsing into godlessness and infidelity. In many communities Sunday as a day of rest is known to the majority, but as a day of worship only to the few. In some communities almost every farmer can be found in the harvest fields on the Sabbath, not only gathering, but also mowing and reaping, as on other days. We hear it commonly said that the people are moving away from the country townships. Some of them are—the best of them, for the most part—to social and educational centres, and with their egress there settles down upon those that remain a gloom of discouragement as thick as a London fog. They think that nothing can be done, relax their energies, and call it "submitting to the inevitable." Many a country pastor watches the procession of his people as they pass on to the county seat and the neighboring city, much in the same spirit as he would watch a funeral procession, with this difference : he feels that they are leaving the corpse behind, and that unless he moves on speedily his brethren will be gathering together to bury it, and he will be spoken of to posterity as "the minister who killed our church." The greater the need of heroic persistency, the more apt he is to flee. During a country pastorate

of less than three years one pastor saw twenty-eight of the younger members of his church dismissed to the churches of a neighboring city. As another looked upon the depletion of his church by death and removal, he remarked: "Most of my people are leaving town either for heaven or for—Oberlin." From 1880 to 1890, 775 of the townships of Ohio decreased in population. Twenty-eight counties decreased in the same decade, and thirty-eight more lost in population outside the cities and village corporations, while only twenty-two made an increase in both country and town. This is the more astonishing when we remember that the population of the state increased by 475,000 during the same period. The depletion of the country—the repletion of the city. These great hearts of our body politic are drawing nourishment and life from the outlying portions, and so every reason that can be urged for the evangelization of the city can be urged with added force for the evangelization of the country, for it means the salvation of both. The city church draws its best members and officers, often, from the neighboring country churches. The ranks of the ministry are recruited in largest measure from the farms. We must plan for the continuance as well as the purity of the fountain-head. One little Ohio church has in the last ten years given us four of her sons for the ministry. While this is glorious, yet it is sapping the life-blood of that church. Just the other day a pastor said to me: "The young man who superintends my Sunday-school has decided to study for the ministry and leaves for school in a few days, and I have no one to take his place." One such life taken out of that community weighs heavy as a loss to it, and the goose that is laying golden eggs for the city churches will soon be dead.

It is commonly said that farmers do not support public worship as once they did. They do not give, neither do they attend. The sons of the fathers who were the *pillars* of the church have become the *sleepers*, and that at home. At one centre, with a population of 300, not one fifth of the people are found in church on any Sabbath. The number who do not attend church at all is surprisingly large. Between two of our Ohio towns, a distance of $4\frac{1}{2}$ miles, there are twenty-four houses, and not one of them is occupied by a family who ever go to church. A farmer recently remarked: "Thirty years ago twenty-five or thirty teams passed

my door every Sunday for church; now there are only four or five." Yet the churches and the farms are just where they used to be. Upon a recent Sabbath in September, when the weather and roads were perfect, at a union service of the two churches of one township, when there were special reasons why the attendance should be large, just 83 persons were present, to represent the church attendance of the 798 people who live within the town—90 per cent at home, 10 per cent at church. A careful house-to-house canvass of that township was made. There are 204 houses in it; 18 of these are vacant, 81 are occupied by church attendants, and 105 by those who never go. In four of the outlying school districts of this township, to one family attending church there were found an average of $2\frac{1}{2}$ families that do not attend. The canvass of another township is represented by Fig. 2. The lines are highways; the light single squares show the location of the houses of non-church attendants; the circles the residences of church attendants. The heavy squares show vacant houses. This is an exact representation. There are 181 houses; 8 of these are vacant; 70 are occupied by church attendants, 103 by non-church attendants. You will notice in the upper left-hand corner but one circle and twenty-one squares. Another township gives us 204 houses, with only 68 of the families to be counted among church attendants. These three canvasses are in townships where the population has slowly declined, but those who remain are the children of the early settlers and not a foreign stock.

But there is a brighter side to the picture in some of our townships. The song is not all in a minor strain. One township, for example, yields us encouragement. It contains 196 houses; 15 of these are vacant; 135 are occupied by church attendants, and only 46 by non-church attendants. Draw a circle representing the two-mile limit, and you will find only 11 families that are non-church attendants within it, against 70 that attend. What is the cause of the difference between this and the other townships? Some would attribute it to the "original stock." But blood does not count for as much as it is sometimes supposed in matters of religion. The "ingrafted word" wonderfully improves the best stock, and the only blood that counts for much is the blood of Jesus Christ.

In this particular case a succession of pastors who were not

brilliant but were level-headed, had sanctified common sense and a holy zeal for the Master, is the secret of the success. The country church needs better preachers and better pastors. We are apt to think that "anything is good enough for the country." If we have a hare-brained young man that we do not know what else to do with, we turn him loose upon the country church, and

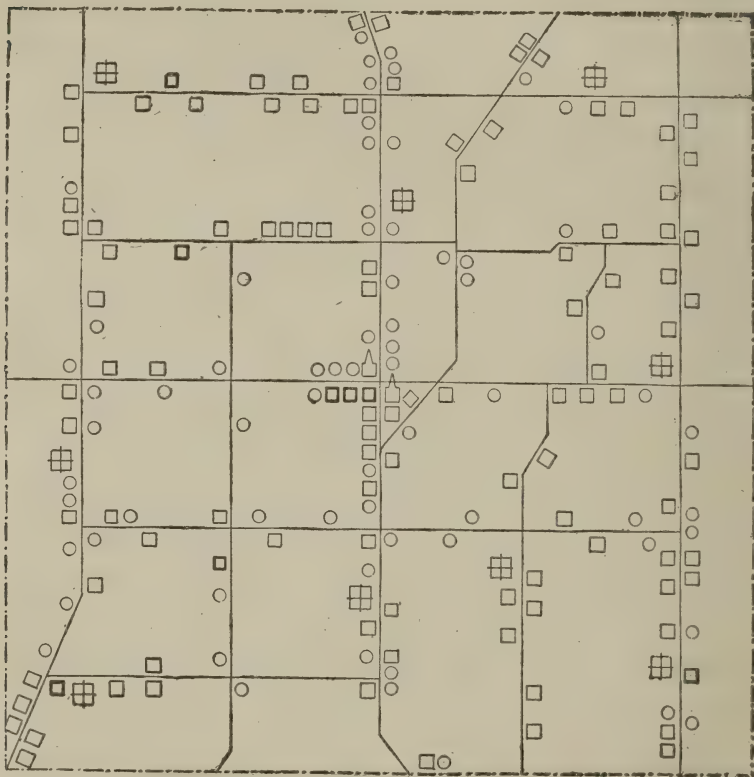


FIG. 2.—Shows a representative township. The lines indicate highways ; light single squares, homes of non-church attendants ; circles, residences of church-attendants ; heavy squares, vacant houses.

then we want the bright youth of the country attracted to the ministry in order that there may be no lack of keen men for our city pulpits. Country churches are made up of thinking men of the most practical stamp, and one sniff at some things we send them is all they want. Give them practical, clear-brained men,

and you will win their respect and their hearts. We send the aged and infirm ministers to the weaker country churches, and they grow weaker still. Young men talk about taking an "easy country charge for a time," regarding it as a place upon which they have a "squatter's claim" till something better comes along. But the hardest and the most promising field to the faithful man of ability and consecration is the field of the country church. There is no place where pastoral work tells so much and no place where strong preaching and godly living are so highly appreciated.

Let me select two townships, the corners of which are five miles apart. We will call the one *N*, and the other *B*. In the centre of each there are two churches of the same denominations. The population of the two towns does not differ much, though *N* is registering a slight loss and *B* a slight gain each decade. Fifty years ago the churches of *N* reported a larger membership than the churches of *B*. Confining my remarks now to the churches of one of the two denominations, because familiar with their past, I note that when the church at *N* reported 175 members, the church at *B* reported less than 100. Now *N* reports 35 and *B* over 300. What makes the difference? *N* has had a frequent change of pastors, sometimes with extended interregnums. Some of her pastors have been non-resident, and a number of them have been students, pursuing their studies 75 miles away. Pastoral work has been to a large degree neglected. In other words, the people have been left to their own devices. *B* has had successful pastors and long pastorates. One of them was seven years upon the field, and was noted as supremely a pastor. His successor was supremely intellectual and won the respect of thinking men. He was followed by one who was supremely spiritual; preparations were carefully made for a revival; an evangelist came upon the field; and after two weeks more than 130 were added to the church of such as were being saved. Inroads were made upon the non-church-goers, and the church is a power in that community to-day. Why cannot this experience be duplicated in the other field? I believe it can. What our country churches need above and beyond all else is an exalted Christ; men come and go and come not again, because Christ is not in the midst. Said a member of a country church to me not long ago: "It seems as though our pastor is afraid to speak the name of Jesus." If we are to judge from their preaching, the motto

that some ministers tack up over their church door is : " I determined not to know anything among you save Paul and him glorified." But Christ said : " And I, *if I* be lifted up, will draw all men unto me." One reason why the masses are not in the church to-day, whether in city or country, may be stated in the words of Scripture : " When, therefore, the multitudes found that Jesus was not there, they went over on the other side." It is Jesus only that can win them back. Much can be done by the clear aim to win souls to Christ. " Evangelistic bands " should be formed in every church where there is an unevangelized country round about, and the outlying districts should be reached by means of services in school-houses and barns and groves. Put laymen at work here. It has been successfully tried. They are not ordained, but they are foreordained for this work. Much has been done in Ohio through evangelistic services with country churches. In connection with them the Word should be preached from house to house. We must go out into the highways and hedges and compel them to come in. The city and village churches should help. " All at it and always at it." " A long pull, a strong pull, and a pull all together." " Christ alone can save the world, but Christ cannot save the world alone."

I want to say in connection with this that in one of the denominations of Ohio the experiment is being tried of putting evangelists into the field, the praying whose salary is shared by the Congregational Sunday-School Publishing Society and the Ohio Missionary Society. They have chosen me for the work, and I have been in the work eight months. During that time I have visited eleven of the country churches, have held services right through the summer months during the very hottest weather. We had services where the church was crowded every night and where there were forty received into the churches on profession of faith, and the experiment this summer has proved that when the farmer is at his busiest the services can be profitably held. The plan is that the country church may have evangelistic services whether they pay a cent for them or not. They are urged to pay what they can for them ; if nothing, all right ; if sixty dollars, all right. The country church can have the same chance with regard to evangelistic services as the city has. I state this because it is an experiment. We are trying to see what its bearing will be on the country-church problem. During the eight

months' work I have reported four hundred and fifty conversions among the people of the country communities.

REV. DR. HYDE: There are three things necessary for the support of a country church for the carrying out of the church's mission. In the first place, we must have a strong country church; in the second place, we must have able and prominent pastors; in the third place, the church and pastor must unite in providing services which meet the real needs of the community in which they are planted, and the three speakers following will in a general way follow those three divisions of the subject. But you cannot hope to keep and get ministers unless you have a strong organization which will enable him to work and will support him: and you cannot do good work unless you have a good minister.

The three are branches of one subject; and for the first of these, the need of a strong and consolidated church, I will call upon Rev. George E. Hooker.

THE PROBLEM OF INTERDENOMINATIONAL COM- MUNITY AMONG COUNTRY CHURCHES IN HOME MISSIONARY TERRITORY.

BY REV. GEORGE E. HOOKER OF MEDICAL LAKE,
WASHINGTON.

A VAST area of our country to-day is home missionary territory. In that territory interdenominational rivalry is the most perplexing and most urgent of present problems. I shall only present some results of experience and research as a home missionary for the past three years in Eastern Washington. Moreover in giving the results of statistics gathered, I shall, in many cases, mention the names of the denominations concerned.

I. THE PROBLEM AS IT IS IN EASTERN WASHINGTON.—A year ago, statistics were gathered from about thirty-five towns taken at random throughout the state of Washington, and ranging in population from 150 to 2600. From thirty of these towns the following facts appear, no account being made of Catholic churches.

Six of the thirty towns, ranging in population from 150 to 300, had two organizations each. Three of these twelve churches had a membership of two, four, and five, respectively. The largest membership was twelve. The reporter for one of these towns says: "The Congregational church was the first organized. What Methodists there were seemed desirous of joining with Congregationalists to maintain one church, but the presiding elder held them off and urged future organization. Neither organization has any reasonable hope of becoming self-supporting for a long time." The combined resident membership of these two churches was under 35. Yet both were maintaining their separate work in buildings reared with \$400 and \$500 missionary aid respectively. The Congregational pastor was receiving \$600 a year missionary aid. What the Methodists received was not

learned. In another town of about 200 people it was reported : "There are four struggling church organizations—Presbyterian, Congregational, Methodist, and Baptist. Two years ago the Congregationalists organized in violation of denominational comity, when there was not the least need of it, because the Presbyterians had had an organization for years, though at the time without a minister."

Fourteen of the thirty towns, ranging in population from 400 to 1000, had 45 Protestant organizations, or an average of $3\frac{1}{4}$ to each town. Eleven of the 45 had a membership ranging from two to ten. Only two of the towns showed any church with a membership reaching 100. The average membership of the churches of thirteen of the fourteen towns was $25\frac{1}{4}$. One reporter said of a Christian church newly organized in his town : "They are working around on the borders—we think doing more harm than good." In one of these towns, having a population of 400 and that not growing, there were two Methodist churches, Methodist North and Methodist South, and the Presbyterians were also holding preaching services in the town at regular intervals, though they had no organization. These two Methodist churches had both lately erected buildings, one with \$400 and the other with \$500 missionary aid, and this to house a membership of four and seven respectively. It is often urged by Methodists, in reference to this subject, that competition is an advantage in church work. It is to be hoped that this case may afford a satisfactory test of the beneficial results of competition, for the conditions are certainly of an ideal kind. In another town of 600 people there were four organizations—Baptist, Congregational, Christian, and Methodist. The first two had buildings reared with \$400 and \$500 missionary aid respectively. These two and the Methodist had pastors for all or part time, for which the three pastors were drawing, together, about \$800 missionary aid.

Three of the thirty towns, two having a population of 1200 each and the other a population of 1500, had five churches. Of these fifteen organizations, five had a membership ranging from 10 to 16. Only two of the fifteen reached 17. The average was 35. In one of these towns, the one having 1500 people, all the five buildings were erected with missionary aid, ranging from \$500 to \$1700 in each case. Three of these churches were organized, their buildings erected, and, of the buildings of the other two

churches, one was rebuilt and the other enlarged, all in a single year. The five organizations were, in the order of their founding, Methodist, Congregational, Episcopalian, Christian, Baptist. Such church booming and struggling for position have had their natural results, and church finances have of late become exceedingly trying in that town.

Six of the thirty towns, ranging in population from 2000 to 2600, had 30 Protestant churches, or an average of five to each town. Thirteen of these 30 churches had a membership ranging from 4 to 30. The six largest ranged from 100 to 191. The edifices of 20 of these 30 organizations were built with missionary aid varying in amount from \$250 to \$2200 in each case. Sixteen of the 30 were then receiving from \$100 to \$150 missionary funds yearly on pastors' salaries ; three more receive aid regularly but were then without pastors, and several did not report their missionary aid. In other words, two thirds of these thirty churches had received missionary aid for their buildings, and more than that proportion received such aid on their pastor's support. The report from one of these towns says : " The Baptist, Methodist, and Congregational churches were organized in the order named, and at a time when, as things go, there was a demand for them. The Christian church has a nominal membership of 81, but the fact that they are unable to support preaching attests their essential weakness. The United Presbyterian, the United Brethren, and the Episcopal churches have been literally thrust upon the town. They have come in to divide the work that was being done by existing organizations." Two of these six towns, numbering 2000 and 2500 people respectively, had each nine Protestant organizations. Three of the churches in one of these two towns had a membership ranging from 150 to 190, while the other six ranged from 73 down to 5. In the other town the largest membership was 76, the smallest 4, and the average 34. The organizations in the first were as follows, alphabetically : Advent, Baptist, Christian, Cumberland Presbyterian, Congregational, Episcopalian, Methodist North, Methodist South, United Brethren. And it may be added, as a significant commentary on this divisive state of affairs, that there is hardly a man upon the business street of that town who is a member of any one of these churches. The western business man may, as a financial advertisement, subscribe for the erection of numerous church build-

ings, but the narrowness of denominationalism is something that he is very apt to look upon with contempt.

In the effort to get still more detailed facts upon this subject, calls were this summer sent out to the churches of the smaller and moderate-sized towns of Eastern Washington. Between forty and fifty replies were received from different denominations. These disclose a very general feeling that denominational competition in this district is a serious evil, and furthermore they illustrate the fact that all denominations are more or less at fault in the matter. It may be of interest to hear the salient points of a few of these reports. They specify some causes of the evil, suggest some remedies, and are valuable as the testimony of witnesses on the field. Taking one or two from each denomination, the first is that of a Baptist pastor, whose church was the first organized in a town now of 2500 people. The present membership is 63, the average congregation 70. Besides the Catholic church there have since been organized there Congregational, Methodist, Episcopalian, Christian, United Brethren, and United Presbyterian churches. I quote: Question: "Describe the career of your church since organization." Answer: "Fairly prosperous for a western church whose membership is so transient." Question: "Would it be better to have more or fewer churches in your town, and why?" Answer: "I think fewer. There would be fewer questionable methods used for purely selfish ends, and the churches left would have larger resources." Question: "If too many, what denominations have been at fault in causing this?" Answer: "Christian, United Presbyterian, Episcopalian, and United Brethren." Question: "Describe the relations of the different denominations in your place." Answer: "Generally fraternal, with an eye to self. Not so of all." Question: "Your remedy for interdenominational evils in Eastern Washington?" Answer: "No missionary aid to help build churches. Every western community, with right man for minister, will provide itself with all places of worship needed. Aid for men, not for houses." He goes on to say, "In my opinion, and judging from what I have seen, church-extension societies, which aid to erect churches, are largely responsible for the needless church edifices in our western communities. I have known a minister to secure the promise of a gift of \$500 and a loan for the same amount from his church-extension society, and then to

stimulate the people of the town to subscribe, urging that if they raised a certain amount, in this case \$700, it would cause \$1000 outside money to be expended in the town. The church he was going to build was not needed at the time in the community."

One more Baptist witness: Church organized in '89; eight charter members; population of town then 900. Number of other Protestant churches in town, Presbyterian, United Presbyterian, Methodist, Christian, each having services every Sunday. Question: "What brought about your organization?" Answer: "Stirred up by district missionary." Question: "Describe the career of your church since organization." Answer: "Organized with Rev. ——— as pastor in '89. Failed to get missionary aid, and pastor starved out and left. Called Rev. ——— May '92. Kept him one year, and let him go on account of dissension in the church." Question: "Better more or fewer churches in your town, and why?" Answer: "Fewer. The population cannot support so many. The churches are so hard pushed that they make a disgraceful scramble after all newcomers, and steal each others' converts during revivals." Question: "What denominations have been at fault?" Answer: "Baptists, Episcopalians, and Southern Methodists, in organizing and trying to have separate services when there were already four other denominations provided with buildings and pastors and amply able to accommodate the population." Question: "Describe the relations of the different denominations in your town." Answer: "Outwardly friendly, but inwardly rejoicing at the misfortunes of the others." Question: "Your opinion in general of interdenominational relations in Eastern Washington, and if there is an evil, its remedy." Answer: "There is no comity or decency. They use every means to their own advantage and others' disadvantage. Largely due to the district missionaries, who try to form as many organizations as possible, and elbow each other out of the way. e.g.: Recently a missionary of one denomination visited a little town and took steps to organize where there was no church. He had a supply ready to preach. Immediately another missionary rushed in and organized and took the field, but had no supply and would have none for months." Question: "Can you add any suggestion in the interests of interdenominational comity?" Answer: "A congress of home missionary boards to form agreement to prevent encroachments on each others'

work. Some effort to divert means, now wasted at home, to foreign missionary work."

This report was signed by ———, "*Church Clerk*," and is one of the few reports received from laymen.

The next witness is pastor of a Christian church, organized in '92 with nineteen charter members, in a town of 1500 people, where there previously existed a Methodist, a Congregational, and an Episcopal church. Question: "What brought about your organization?" Answer: "The departure of denominational churches from the teachings and practices of the apostolic churches. The desire of 'disciples' here to obey Christ and help save souls." Question: "Would it be better to have more or fewer churches in your town?" Answer: "Fewer. Because it would better please Christ, prevent friction, make less rivalry and sectarian spirit." Question: "If too many, what denominations have been at fault?" Answer: "All who without authority from heaven have planted churches of their own make, churches unlike, in teaching, practice, and name, the one planted by the apostles under the direction of Christ and the Holy Spirit." Question: "Describe the relations of the different denominations in your place." Answer: "Heavily charged with denominational spirit." Question: "Your opinion in general of interdenominational relations in Eastern Washington." Answer: "Wield the sword of the Spirit, which is the word of God, till every man-made addition has been severed from the church. Then denominationalism will be dead and interdenominationalism a thing of the past. Denominationalism is the curse of Christendom." This witness agrees with the others in his estimate of the merits of existing conditions, though he can see but one remedy, and that the doing away with all (other) denominations. He declines, in other words, to consider the question except from his special standpoint.

The next witness is a pastor of a Presbyterian church, organized three years ago with 35 charter members, in a town then of 300, now of 1000, people, where there was at the time one other church. Question: "What brought about your organization?" Answer: "Denominational, neck-and-neck racing with the Congregationalists." Question: "Other churches now in the town?" Answer: "Besides Catholic—Methodist, Baptist, Christian, Church of God." Question: "Describe the career of your church

since organization." Answer: "A hard pull. No church house. Denominational rivalry." Question: "Better more or fewer churches in your town?" Answer: "When I came, we all worshipped together and had one Sunday-school, and the attendance was large and encouraging and we had the popular will; but it is now reversed all around." Question: "If too many, what denominations have been at fault?" Answer: "Too many? Yes, decidedly. All the churches have been at fault: Methodists, Congregationalists, Presbyterians, etc."

Here is the report of a pastor of a Congregational church organized in '86 with 12 charter members in a town then of 200 with one other church, now of 1700 people and four other churches. Question: "Name the other churches in your town." Answer: "Methodist, Episcopal, Baptist, Christian, all but one having full time of pastors." Question: "Describe the career of your church." Answer: "It has not had a career yet. It has only had a *career*. It reached self-support eighteen months ago. Three other churches came in and put it on its back again." Question: "Better more or fewer churches in your town?" Answer: "Fewer, because neither people nor money to support." Question: "If too many, what denominations have been at fault?" Answer: "The last two churches would better not have organized until later; but if they had not, some others would. The Baptists were the last to come in, and the Christians next." Question: "Your opinion in general of interdenominational relations in Eastern Washington." Answer: "There is an evil. Cause, denomination before Christ. Remedy, Christ before denomination. The remedy must be applied through the denominational secretaries and their agents, especially the latter in the field."

This report is from another Congregational pastor, in a town of 200: The Congregationalists had secured a building here through \$1000 missionary aid, were paying off an indebtedness of \$900 more upon it, and were receiving \$800 a year missionary aid on pastor's salary. These being the circumstances, the Methodists came in and organized another church. To the question as to where the blame lay in this over-supply, he answers: "Difference of opinion. Methodists had monthly services when we came. We may have been at fault then. But they had no members within five miles of town. When we came

they gave up work here for two years. After we had things in good condition they resumed activity. They were wrong in this." Question: "Characterize the relations of the different denominations in your town." Answer: "Little friction openly now, but an undercurrent of jealousy which injures Christian work."

Of interdenominational relations in general in Eastern Washington he says: "Relations are bad; evil is, too much zeal for denominations, too little love for Christ and his cause."

The pastor of a Cumberland Presbyterian church organized early in the history of a town now having 2500 people and nine Protestant churches describes the early prosperity and later decline of his church, and then says: "With more piety and less sectarianism, fewer organizations (in my town) would be an advantage." Of the question in general he adds: "I am decidedly in favor of any plan that can elevate to a Christian platform in place of sectarianism. It is my candid opinion that we are suffering from denominationalization more than from infidelity, as the actions of some of our pastors go to show that to increase the church roll is paramount to soul-saving."

A Methodist pastor in a town of 2800 people having, besides the Catholic church, a Presbyterian, a Baptist, a Christian, a Congregational, and an Episcopal church, reports thus: Question: "Better more or fewer churches in your town?" Answer: "I think fewer, as two churches are without pastors and the rest have difficulty to support pastors." Question: "If too many, what denomination was at fault?" Answer: "Could not say. Am told that the Congregationalists were the last to organize except the Episcopalians, who have just begun work." Question: "Your opinion in general of interdenominational relations in Eastern Washington, and if there is an evil, its remedy." Answer: "Think there is too much competition. The remedy—"

A Presbyterian pastor summarizes the case thus: "Too many churches in small places. Zeal of denominations to plant churches where not wanted. More Christianity and less denominationalism and more conference together needed. Let the bodies that will, appoint a committee, and consult together through these representatives before entering a new field."

A Cumberland Presbyterian suggests, as the remedy: "Taller

Christians, with better ability to look over the walls, not to tear them down."

To the question asked each reporter, "What brought about your organization?" the answers given impress one with the narrow policy which often controls. One church reported this occasion for its organization, viz.: "The desires of those who went into it—wanting to worship with their own kind." This church, however, was the fifth Protestant church in a town of 2000 with a large Catholic element. Another answers: "A few members, a missionary, and the usual zeal for denomination." Another says: "We were first to do work on the field, and were obliged to organize or be driven from the field."

To the question also asked of each reporter, "Was there any prior consultation with any other denomination or its agents as to the expediency of your organizing?" some of the forty returned no answer; only five reported any such consultation whatever; the majority stated that there was none.

The most significant question of all that was asked, however, and the one the answers to which must be painful and ought to be startling to all Christians, is this: "Do you think it true in your place that the popular outside mind has a stronger impression of the loyalty of Christian people to their church than to Christ and the interests of men?" To this question eight decline to answer; three endeavor to meet the question without answering it; ten do not know or are doubtful. Of those who express an opinion, four answer "No"; two think it is probably so; one that it is true of a part of the membership of each church; and eleven answer unconditionally "Yes." Of the four answering in the negative, two are in towns where there are no other Protestant churches, and the other two are in towns where no other pastors are now working. The weight of testimony is thus overwhelmingly in the affirmative. That such a charge should be thus sustained ought to make us honest before Christ and serious with the situation.

The evil results of this system are evident and numerous. They fall, not upon one, but upon all denominations, and most heavily upon the interests of Christian work. The system leads to overlapping in one place, which means not only waste but positive injury. It leads to neglect in another, which means destitution. It leads to a disordered administration of resources in

the same locality. It leads to an over-production of church buildings. It is probable that in towns in Eastern Washington, such as mentioned above, an average of from one fourth to one third of the regular places of worship are unoccupied at the customary hours of service each Sunday. It leads to irregularity and seesawing between the different churches of the town. One prospers for a time and then some temporary misfortune comes to it, like the loss of a pastor or of some of its leading workers. Another church, which has for a time been in the background, instead of rendering assistance seizes this opportunity and makes a spurt. So the shuttlecock of short-lived success is allowed to be batted back and forth by the fortuitous circumstances of each organization; while the observer looks on indifferently and discusses the game. It leads bands of people to undertake impossibilities, because it is continually planting more churches in a given community than can possibly thrive there. When, besides the Catholic church, four churches are trying to subsist and realize any adequate degree of organized life in a town of 600 people, and that, too, a western town, they are simply attempting a palpable impossibility. It compels all churches to compete and crowd, whether they will or no. For, as in a body of people, when one too many crowds his way in, the others are obliged to crowd also or be displaced. Most unfortunately of all, this state of affairs destroys high Christian enthusiasm, and substitutes in its place petty emulation.

II. CAUSES.—The causes which lead to these multiplied organizations are various. A frequent reason is the fact that a little coterie of people who have been educated in a particular denomination think they *must have* a church of their own. The idea of enjoying this luxury on missionary funds seems to present no inconsistency to their minds. Then there is always a fascination and facility about starting a new enterprise. Moreover, many well-disposed but indiscriminating people cherish the feeling that anything calling itself a church ought to be aided. Many other people cherish the fond idea that, from a business standpoint, the more church spires there are in a town the better for the financial interests of the town. It is exceedingly frequent, too, in the growing west for churches to be built, not for present need, but for *prospects*. Church-booming is by no means uncommon. The superintendents say their denominations must secure their

position and be ready for the coming growth. This growth often fails or shifts to another place. The result, then, of booming on the one hand and subdivision on the other is that stranded churches, poor churches, struggling churches, begging churches, are by no means infrequent. As an example of a literally begging church, let me speak from experience. In a town of 700 people and four Protestant churches I was met one morning on the street corner by two little girls, each holding a box with a slot in the cover. One came up to me and asked if I wouldn't please put something in to help buy a bell for their church. A year afterward, on entering the post-office in the same town, I beheld on either side of the door a notice reciting the fact that Mr. ——— would preach at this church the following Sunday, morning and evening, and closing with this pathetic solicitation: "*Pleas* come and *heare* him." Two years ago this supplicating church enjoyed one fourth of the services of a non-resident pastor. Since then it has been without a pastor. This church, which was of the Christian (Campbellite) order, was organized in that town after the Baptist, Congregationalist, and Methodist had already been established. It is thus that all churches become cheapened in their own eyes and those of beholders.

Moreover, without belittling the untold good which home missionary effort has done and is doing, yet, in seeking the causes of these evils, the fact cannot be overlooked that denominationalism has entered into its administration in such a way as to cause great harm. Has not the effort been too much, and often through second-rate and cheap men, who were not of broad and original spirit but were of exceeding great zeal, to reproduce denominationalism in the West rather than to charge society with the spirit and aims of Christ? One cannot help feeling that home missionary societies are agencies in the formative civilization of our western territory, making, not toward a more natural unity in our local Christianity, but contributing toward the spread and the emphasis of denominational differences. What is needed in home missionary territory is men who, conscious of the fact that their sect has not all the truth, are more in earnest to Christianize the formative society about them than to extend their denomination—more devoted to man's religious needs than to denominational growth. A somewhat peculiar type of pastor is required in a western town where the Christian population is

made up of all kinds, and a somewhat peculiar church ought to be developed in such a place. Home missionary administration ought to provide for this kind of a pastor and this kind of a church. It is a significant fact that such communities, when left to themselves, almost invariably organize some form of religious life which will include all Christian people and enlist enthusiasm. It is when missionary agents come in, with money in one hand and unconditional denominationalism in the other—suing thus a few, and only a few—that trouble usually begins. A missionary society, occupying such a town, ought, through its man and its administration, so to vary its procedure as to meet the religious demands of the community, and not of a small section thereof. More breadth, therefore, as well as less aggressiveness, is often required.

Furthermore, home missionary money is often used in such a way as to cause injury instead of good. Such funds are constantly being used to maintain rival churches in a respectable state of competition. Disregarding the dictates of economy, of politeness, of practical sagacity, of Christ's spirit, each missionary society, through its field agents, pursues its work with almost absolute disregard of the interests of any other. As a result, different local churches in the same town are often much like the great powers of Europe to-day—calling for more resources merely to prevent being overwhelmed by a neighbor—as one church reported that it “had to organize or be driven from the field.” Such funds are being used also to keep members of one denomination from affiliating with any other body, whatever the attendant circumstances. Missionary agents go around to various points where there are a few of their order, and give these just enough attention to hold their allegiance. There is an Episcopal missionary travelling in Eastern Washington to-day who, in his own words, is paid his salary by the missionary society in New York, and is employed to go around to different places where there are Episcopalians, many or few, and hold occasional services. He states that for an Episcopalian, in a town where there is no church of his own, to unite with a church of some other denomination is “an act of schism.” The effect of this upon scattered Episcopalians, who might get and give good by identifying themselves with other local churches, is, of course, to restrain them from doing so, and to excuse them from responsibilities which they ought to assume. Such an appropriation of

missionary funds seems open to grave criticism. Moreover the Episcopalians are by no means the only ones at fault in this line.

Ecclesiasticism, or ambition for the success of the organization, local or general, has too much usurped the place of Christianity, or the desire to make people like Christ. There is ground for saying that the church in Eastern Washington does not impress one with the idea that it exists to win people to Christ and to seek and save those in greatest need. Instead, it gives the impression that each one is primarily anxious for its strength as an organization.

III. REMEDIES.—As denominational independence and ambition, aided by home missionary agencies, are the principal causes of these evils, so denominational co-operation must be the principal solvent of the problem. This should find expression in two remedies; one an interdenominational state committee, the other an alliance of home missionary societies. Neither of these seems altogether easy to be secured. Maine has finally realized the first. This, however, is the history of our attempt to secure the same remedy in Eastern Washington: A year ago a proposition was made to the different ecclesiastical bodies in Eastern Washington, at their fall meetings, to form such a committee, which should be composed of two representatives from three or more denominations working in that district, and which might be called upon to advise concerning (1) the formation of proposed new churches, and (2) the discontinuance or consolidation of existing churches. Two denominations, the Presbyterians and Congregationalists, favored the plan and appointed their committeemen. The proposition was then submitted to the Conference of the Methodist Church North, the Conference of the Methodist Church South, the Christians, and the Baptists, with the following results: In the Methodist Church South, the bishop, when consulted beforehand, refused his sanction; and after the matter was presented and some one of the brethren spoke in its favor, he declined to allow it to be considered. In the Methodist North Conference, though a few, in private, expressed guarded approval, yet the leaders were not in sympathy with the move; and the proposition was referred to a committee who disposed of it in a sentence as "impracticable," and no word of discussion was had upon it. The Christians gave the proposal cordial reception, and several were in favor of adopting it. The general missionary, however, opposed it vigorously, on the ground that,

to co-operate with and thus recognize the legitimacy of other denominations, would be to yield the one justification for the existence of the Christians as a separate body—a body whose distinctive mission was said to be to protest against all other bodies of Christians as unwarrantable divisions, following names and creeds. At the Baptist convention not even one single individual manifested approval of the plan. Indeed a leading member of the convention said in a private conversation that he thought it an excellent plan for all Christians except Catholics and Baptists.

The proposition thus failed to carry. The agitation of the subject, however, could not fail to be of value and must bear fruit in future. Indeed agitation is, generally speaking, the duty of the hour. An *apostle* of denominational comity is needed; one who shall shed light, awaken enthusiasm, arouse action. The spirit of brotherhood, of toleration and recognition of the good in each other has now spread to such an extent that the situation seems ready for a new development in this line on home missionary territory.

There is need of comprehensive and reliable information. Ministers should be induced to consider the subject in pulpit and ecclesiastical meetings, and special lecturers on this theme would fulfil a mission. By such enlightenment and agitation will the time be hastened when the work of the leading denominations in each state shall be under the advisory direction of an inter-denominational commission.

The second remedy needed is in missionary administration. Perhaps the suggestion made by one of the reporters quoted above ought to lead to more carefulness in devoting missionary funds to the erection of churches, and to more solicitude in the equipment of ministers. "Money for men rather than houses."

It is often urged that people historically of one denomination cannot, and therefore will not, affiliate with a church of another denomination in a small town. Missionary agents, however, can, if they will, exercise no little influence over their own people in aid of such affiliation. How reasonable, and yet indeed how unusual, a spectacle it would be to see one district missionary or presiding elder counseling his people in a given town where they had no church of their own to take their place, heartily and permanently, with another local church! In rare cases it is done

now. We hope to see it done generally, when circumstances demand it.

Specifically, the second remedy required, and one which it ought not to take long to secure, is a trust of home missionary societies—some mutual understanding between the principal societies, which shall extend down the lines to their field officers, and there ameliorate the evils above set forth. Three of these societies, Presbyterian, Congregational, and Dutch Reformed, have already formed such an alliance. But to be really successful for any it must include all the leading ones. How shall they all be induced to unite? Who shall persuade them? Who more properly or with more prospect of success than representatives appointed for that irenic mission by this Alliance and at this meeting? This paper therefore closes with the suggestion and hope that such a committee may be appointed and may achieve its mission.

DR. HYDE: With reference to the co-operation of the different denominations, I am happy to testify that we have found no such difficulty as has been found in Washington. The enterprise began with us with the suggestion of the Methodist minister and the president of the Baptist University, Prof. Small, now of the University of Chicago and one of the most active in bringing the matter forward, and to him we greatly owe our success. The annual public meeting is to be held at the Methodist church at Bangor, and the Christians have been present at all our sessions and co-operated with us in a cordial manner. We invited only five denominations, because those five represent all the work done in the town, but there has been a willingness on the part of all to aid. I think it is due to the fact that we do not go to them as an organization, but call the conference of representative men of all denominations, and in that way create a centre through which the denominations have influence.

We have had placed before us the subject of the church and the need of a strong church, but the next need is the need of well-equipped pastors, and we have with us to-day one of a band of young men who go into some of the most needy towns in Maine, and—as I can testify, having spent a few weeks in the districts in which they have been working—have won a place in the hearts of the people there, and are accomplishing a very satisfactory and thorough work in the towns they have entered. I am sure we shall all be glad to hear from Rev. O. T. Sewell of Maine.

THE PROBLEM OF THE COUNTRY CHURCH.

BY REV. O. T. SEWELL OF STRONG, MAINE.

BECAUSE of its weakness and because of the demoralized condition of the religious forces within the country town in New England which I here represent to-day, there is quite a decadence of life, not only religious life, but of the home life. The population is decreasing—has decreased.

There is more excuse for the many churches which exist in Maine than in the western towns, because they are legacies left by the people of another time—the better class of the community.

Of the importance of sustaining the country church you are all aware, and the correction of the demoralized condition of the country church must come about in two ways. We must have more help from outside. The country church has too large a burden to bear. It must have more men, better men. It must have more money for its betterment, but more than that, there must be a real readjustment of the religious order of things.

I come here to speak to you of the work of the Andover Band. Two years ago some of the students in Andover Seminary, partly from a desire to work during the summer vacations, formed an informal organization for the study of the problem of the country church, little thinking it would draw any of us into it, but it impressed itself upon us as being so great a work that eventually an organization, called the "Andover League," was formed to study into the question, and if possible do something in this matter. The league was formed, as I stated, about two years ago. We had no plan then. We saw if anything was done for the country towns there must be permanency about the work, and we saw that it could not be done in all the towns, and with that idea in view we formed our plans, and then the next question was what to do. We wanted to go into the towns that were neglected—even smaller than the towns represented by the

speaker from the state of Washington who has just addressed us ; but there was no money, and the men were not ready to go. It seemed to us there was an opportunity for young men coming out of the seminary to go into the towns and spend a few years in the pioneer work and upon this problem. And so, with that in view, we formed a plan of sending out successive bands to work in a common locality, they taking a certain locality and being responsible for that, and letting the men stay as long as they could on the very small salaries they would have to live upon, and then those to be relieved by others taking up the work, so that it might have continuity and might not fail. If men would go out one or two years, it would accomplish, we thought, enough, or almost enough, else things might drop back into a worse state than they were in before we commenced ; and so we adopted the plan of successive bands.

The first band for this work went a year ago July last. We took a territory of some six or seven towns. There are five in a band—some have more than one town to look after. We sought out, first, to provide in some way for the religious needs of the whole of that territory, but we found it hopeless ; we found corners in the towns not touched, where families did not know what Christianity meant, although they have lived in Christian New England all their days.

It is our plan to be comprehensive in our work, to reach the whole territory ; but next, as we became acquainted with the fields, we saw that there was a need for a different kind of religious work than that which had already been done. As I have told you, the New England town is in a period of decay ; the people and the institutions are decayed, and there must in some way come a new life to the people.

Christians in these towns have a great burden. It is one thing to go into a church where everything is going on well, but to go into a community where everything seems to be ruined is another matter, and Christianity must stir itself, not only in the church, but in the community.

The problem of Christianity is the problem of the world. The problem of the country church is the problem of the country town. Christianity must, in these towns, touch every organization ; it must touch the life of these towns at every point ; it must touch the dying institutions and give them a new

life. Christianity must give life to the towns, and give it most abundantly, not simply through the preacher's services. We do not minimize that at all, but we must work in other ways as well. These country towns do not simply need preaching, but work ; they need that Christian spirit be carried into all the forces of the community.

With this idea in view the band in Maine has sought to do this work, and has succeeded to quite an extent, though not entirely. We do not minimize the evangelical work at all, but it is mostly along social lines we have sought to be of use to the community. As I have said, we must touch the community at every point.

Wherever there is need, there is the place for Christianity to be. Christianity should identify itself with every good work. The work in the towns has decayed, and it is because religion no longer touches the people, touches their vitality ; it is confined to the church walls and the prayer-meetings. We must find other means of reaching them outside of these agencies. We must endeavor, and the Andover League does endeavor, to identify Christianity with every good work in the community ; it means, and must mean, in these towns, something more than mere revival meetings. It would seem to one going into many of the towns of Maine as though the ground, like our woods, had been burned over with revivals. The work must be more thorough.

We endeavor to reach the people through social lines, through lecture courses, through reading-rooms, through literary societies, debating clubs, singing classes, by which means we hope to bring to the people something of the life which they have not ; revive the old institutions. We do not care to create new institutions. We have found that new institutions will not work ; we have to put life into the old institutions. We seek to do something to the schools, and we believe the influence of Christianity upon the schools means better schools ; that Christianity means attention to municipal affairs of the town ; we seek to reach the people through the means of more comfort in the homes, make them different, and they need it. I wish I could take you into one or two homes I have visited in my parish ; it would make you feel the need of thoroughly inducting religion into them.

There are a thousand and one ways of reaching the people. Do not misunderstand me—we do not depreciate the efforts

of those good people who pour out what they call religious life, but we do think that their efforts have less religious value than the religion that thoroughly converts people, converts them in all these ways. Christianity must touch all life, it must touch the home life, and has no right to rail at any institution or good work that is going on in the community. Of course, you can see that the attempt to carry out any such plan of work involves a great deal of labor. Our towns are small and the work is hard, because we find so many places where we must step in and fill up the need, to fill up the gap that is there. For this reason we have adopted the co-operative plan, the band plan. We divide up the work among the men, let one man do one kind of work and one another in so far as it is possible.

When we arrange our lecture courses, one man has charge of them and executes the arrangements, another attends to the printing, etc., and another to the copying. We have a mimeograph, which is used by the band, and in that way we get through the work and accomplish more than if each did his own individual work.

We accomplish much by co-operation in holding meetings. I do not wish you to understand that we minimize in any way the evangelical side of the work, that which is known as evangelical work. We hold meetings together in different places, and one of the greatest means of help in this part of the work is co-operation.

A man can go into these towns and lose a good deal of his courage unless he has a vast supply, but we find it a valuable means of getting a new supply of courage by meeting together and talking over the problems of the work and getting the inspiration which comes from meeting together. We devote our meetings not only to the work itself, but to literary work, and strive to keep up the literary and practical life of the men.

As I said to you when I began, this is not the only method, and we do not claim that it is ; but it is one method which we have found works to great advantage in Maine. We believe and think it is proved that more can be accomplished than working singly, unaided, in these towns. There is a great opportunity for work of this kind, and although we have not accomplished yet what we want to, yet we are trying, and we have tried, the experiment, and see that it is a great advantage.

Just one word in regard to the key of success in the work of any band or like movement.

People have the idea a band can be worked by anybody. The key to its success is the power of friendship. You can hardly bring men together unless there is that friendship which knits them together actually, and that is what we have made use of in the yearly band in carrying out work of this kind.

Just a word in regard to the second means. There must be a readjustment. I wish to speak on the waste of force. In one town we have there are four hundred and fifty people and there are three churches—you can see how great a waste it involves. It is a waste of money and of men. The churches in these places must be consolidated. As a foreign missionary put it in this city a few weeks ago, "the evangelization of the world must come out of the unity of denominations," and the saving of the country town can only come through the unity, or co-operation, of the religious denominations in them.

Not only is there a waste of force, but it is almost impossible to accomplish any great work for the community under the existing conditions. Christianity, which is always social, has become in these places, through the instrumentality of the churches, the means, not of uniting them together, but of sending them apart; and it has become a means of disorganization instead of organization in the one great family of God; and you can see with what difficulty any movement which looks toward the good of the community has to contend. The resources are exhausted in sustaining so many churches. We need libraries and singing schools; we need new life in these old institutions. I have conscientious scruples about asking people to help for the advancement of such things when they are already called upon to bear a burden more than they ought to bear in sustaining the churches.

And here appears the peculiar value of our social work. The churches do not appeal to the common interests of the town, but to sectional and individual interests. We strive to appeal to the people on the ground of their common interests, and in this way we show them that we are all one, and that it is the work of Christianity to make us all one in God.

I have talked rather hastily this morning because my time is limited, and I fear I have omitted some things I intended to

say. I wish I could impress on the people of New England and all the country the great need of readjustment in the country towns. We have found that a large portion of the work must be done for the people by the ecclesiastical bodies themselves. They put impediments in our way of uniting the people in one, and we find it difficult to bring people together because the denominations stand in our way. The people in the older states of the East have been too long set apart to be drawn together at once. It must be the work of years.

To show you the strength of the breach, I will illustrate with the following : I have some pews in my church that have become shrines to the worship of the dead ; the people who own them never go into them themselves, nor will they suffer any one else to go into the pews, nor suffer any change to be made which involves a changing of the pews. We have not a graveyard in the church, but we have tombstones set up within its walls. The people have tender memories of old associations connected with the church, and they must be treated tenderly ; they must be handled with care, and only as we prove to them the greater value of united work can we hope for success.

I shall be very glad to answer any questions which any of my hearers may wish to ask.

Question : I should like to ask if there is a manifest progress in any portion of Maine in the way of evangelizing the masses. Does the work begin to show progress ?

Answer : Yes, but the progress is slow ; the man who expects to reap a reward in a New England town in two or three years would better go to the cities.

Question : You spoke of pews in your church. Are they owned by private individuals ?

Answer : Yes, sir, in many of the churches ; it is not true in all, it is true in mine. I would have everything free. A part of my church is occupied by only a few persons, because the pews in that quarter are owned by private parties whose fathers and mothers and grandfathers and grandmothers occupied them, and they regard them as sacred sittings, and I never have more than eight pews free in the church. My idea is that we should throw out the old pews and build new pews, so as to overthrow the whole system.

Question : I should like to ask whether the speaker notices

any result from this sort of mission which he would not be likely to notice if there were no band.

Answer : I think there have been results. Of course it is a beginning, but the work is comprehensive. The work is inclusive of all the towns. The band idea has brought the people of the towns closer together by reason of the friendship existing between the ministers of the different churches. Five men can accomplish more things than one. Largely through the influence of the band I established a ministerial association in the county, which includes ministers of all denominations. We believe that to be a bond, by which reunion will come to the church.

CHAIRMAN : I am afraid I shall have to draw the discussion to a close. With reference, however, to the question just asked, I am glad to say what the speaker for the band could not say. In spending a month where they were working, I found the men were mostly strengthened by the work, and found the names of the five men who formed the band were household words in each of the towns. People of one town felt as though the pastors in another town belonged to them, and felt they were a part of the church work and not alone of the little local church ; which is something that never could have been brought about if the men had been working alone.

SOCIAL CHRISTIANITY IN THE COUNTRY.

BY MR. ROBERT A. WOODS OF THE ANDOVER HOUSE,
BOSTON, MASS.

THE country villages, on the other hand, though they have the trees, the hills, and the broad horizon, present a social situation which in several respects approximates that of the working-class quarters in the cities. In both cases men live in groups, isolated from most of the resources of modern civilization. In both cases life is largely drudgery. In both the spectre of poverty is at the door. The farmers and the trade-unionists are learning that they have a common cause. In both sorts of community, life runs in a narrow circuit. There is little to stir the blood and stimulate the imagination.

Both are lacking in chances for education and for healthy amusement and recreation. The crowded city quarter is made up of those who have entered the lists for our fierce competitive struggle, and for some reason, often creditable to them, are beaten back. The country village is made up of those who are equally out of the fight, but because they have never tried.

Is it impossible to have again under modern conditions something like the old village life, so that the villages shall again become centres of interest, activity, and enterprise, in and of themselves ; so that the country village shall have something to set over against the fascination of the city ; so that country-village life will be far more free, more happy, more eventful ? We believe this can be done for the depressed sections of our cities. Christian workers are now meeting this problem in the city in a thousand different ways. I now suggest certain ways in which exactly the social work which is beginning to be done in the cities can be undertaken in our country villages by the Christian forces of the rural community.

In order not to make this a mere fancy sketch, one must know what persons are available in country villages to do the sort of

social work that is needed. In the first place, here is the opportunity of the country parson to adapt himself to the modern needs of modern people, and bring back the old tradition of the minister knowing his flock and known of them, touching the life of every person in the community at each person's particular point of interest and of need. First as an opportunity, and presently as a sheer necessity, this sort of work is going to be the way out of sectarianism, bigotry, and selfish competition among the different churches in our small places. If there are two parsons, or half a dozen, as there sometimes are in a little town, they must beat their spears into pruning-hooks, and undertake together the culture of the vineyard in which they are placed. Then there are the school teachers, who will, with a little encouragement and direction, nearly always be found ready to work for the enlargement of life among their constituents.

Every Chautauqua circle or reading club of any sort ought to take on a missionary function, ought to feel itself called to an apostleship. Here, too, is a vision of light and hope for those young women, rather numerous in these days, who have been off to college, have drunk the inspiration of college life, and then have returned to their quiet homes with little or no prospect of the interesting, useful life upon which they see their classmates entering, in college settlements, college extension, working-girls' clubs, and all the other new kinds of social undertakings. These persons, as leaders, could organize the better element of the village for the work they seemed most capable of doing and which the conditions would most easily allow. This for the regular working staff of the neighborhood guild. Then visitors could come for awhile, as they do at the college settlements, and assist along the lines of their particular talents. Even the summer boarder could be turned to account and be kept from being merely a means of demoralization. As for the expense of whatever is undertaken, that would not be great to begin with, and ought to be met without difficulty by the village people. As soon as the guild has developed sufficiently to undertake some considerable enterprise, those who have gone away from the village to the city, and have become prosperous, should be laid under contribution.

About the first thing for the neighborhood guild to do is to organize some sort of a club among the boys and young men who

hang about aimlessly in the evening. A room might be taken over one of the village stores, supplied with books and papers, and kept open on certain evenings for all who wished to come, both men and women, and on certain evenings for regular meetings of the club. A dozen things might be done to keep the club going. Tournaments with various games, debates, story-telling, old-fashioned literary-society meetings, singing classes, instruction in instrumental music for those who aspire to be members of the village band, military drill, dramatic clubs, and in fact anything that would catch the interest of the members and hold them together and prepare them to be interested in something better. So much for a beginning.

There might soon be arranged, under the auspices of the club and in its hall, a series of lectures and entertainments. The difficulty here would be, in the majority of villages, that the expense would be too great, but I believe the time is coming when this difficulty will not hold. In the first place, a great deal could be made of home talent. Even crude attempts on the part of the residents in the village to entertain their neighbors would be far more highly appreciated than the more ambitious efforts of imported talent; but as to lecturers, singers, and musicians to be secured from out of town, there are more and more people who are willing to give their services outright, or at very moderate rates, for the sake of entertaining and instructing others. An organized neighborhood guild, working solely in the interest of the village with no ulterior motive, could with good right ask the services of thoroughly capable persons in connection with such a course. I heard awhile ago that one of our leading college presidents, whom perhaps I would better not name, said that wherever in the United States a goodly company of people wanted him to come and address them he felt it his duty and privilege to go, simply on condition of having his expenses paid. There are many people like him nowadays, and it would be one use of neighborhood guilds to make this sort of service more and more a common and understood thing.

Most useful work could be done in the study of every-day applied science. A women's meeting could be held occasionally at the club-room, and under the direction of a suitable leader would easily become interested in the study of domestic economy—the kitchen, the household, and the nursery. Correspond-

ing groups of men could be formed for the study of agricultural science. It is well known in our days that the only farmer who succeeds is the one who puts brains into farming, and an undertaking like this would be sure to be supported. It could enlarge its opportunities and usefulness by being a branch of the "County Farmers' Institute," and could make a point of keeping on file the publications of the state and the national agricultural bureaus.

Then there is the question of rural economics, which has of late come so much to the front. There are few places where men could not be brought together occasionally to discuss the economic conditions under which farming in these days is done. Out of such a group there might come a village board of trade which would give every encouragement to farmers in trying new experiments, and should attempt to secure the introduction of new industries into the village life. The study of village politics can be made a matter of real interest; and the better element of the town could be organized to secure good roads, which are so necessary to the life of a progressive village; a town water-supply, wherever that is expedient; as well as various other undertakings in the line of municipal action for the improvement of the common life of the village.

What an opportunity there is in our country villages to discover to people the undiscovered world of nature! I lived for a short time in one of the beautiful intervalles which run between the outer peaks of the White Mountains, where almost every day has its own particular glory; and yet there were very few people who had at all caught the spirit of the mountains. A village guild ought to be under a sort of knightly pledge to bring into the life of the village whatever there is of beauty in the landscape that surrounds it. By this I refer to the purely æsthetic study of nature. The scientific study of nature, with its materials everywhere ready to the hand of the country boy, is another almost untouched opportunity. Nature, as Stopford Brooke has well said, is the great inspirer of curiosity. Every turn of nature incites the active mind to ask "Why?" This most splendid of all scientific laboratories is accessible to the village guild more readily than to any other sort of educational institution. All of these things will soon necessitate a library, and a very useful library can soon be got together by the regular addition of a few books

every year. Nearly every town in Massachusetts has a public library. Some day I hope the public library will be as essential a feature of village life as the village constable. After public libraries are in the villages, we shall want public art galleries. In these days, through the beautiful prints, both black-and-white and colored, which are now produced, the world's best art is beginning to be accessible everywhere. The first step toward the future art gallery would be to see to it that the walls of the guild-room were adorned with pictures that were really artistic and inspiring. The village school house might well serve as the second section of the village art gallery.

A village guild must be absolutely democratic. It must be so democratic that it will take special pains to go out to meet those people who live off by themselves, who have been shunned and neglected. It must attack the problem of the country slums, for every village has a certain section which is in the way of becoming a slum. It must bring social classes together, for there are social classes even in the country village. It must set out in some way or other to bring every one in the village into the healthful stream of the common life. Under this sort of treatment, the narrowness, penuriousness, envy, and tale-bearing which make country life so often shrunken and embittered would soon find themselves displaced by the expulsive power of a new affection. There would be a new impulse of Christian brotherhood throughout the community, in which the churches would find an opportunity of which we do not dream as things are now.

THE SOCIOLOGICAL ASPECT OF THE SUBJECT.

By REV. S. W. DIKE, LL.D., OF AUBURNDALE, MASS.

I SHALL speak to you this morning out of my own experience.

If I were to be asked to state the principle which more than any other has had to do with my own methods of work for the last fifteen years, I should say, "Studying facts." That is it : studying facts in their concrete selves and in their different relations. That is the key to the most successful study, it seems to me, of the social problem in any form.

More than a dozen years ago I was talking with ex-President Woolsey in regard to laying down the pastorate of a country church. I said to him, "It seems to me that the problem of the country church is quite as serious as the problem of the city church." He looked up at me in his quick, sharp way,—he was a very cautious man in his way of speaking,—and said, "Mr. Dyke, we must solve that problem or we are lost as a nation." That was nine or ten years ago.

Some years later I was calling on Dr. Mark Hopkins, my old college president at Williams College. I had shown him a paper I had sent for publication, the first of what grew into a series of articles on the religious problem of the country town, and I said I was afraid I had made a mistake in trying to awaken a sentiment for the country town. Dr. Hopkins said to me, "You might sweep the whole of the city of New York into the ocean to-morrow, and the country would recover quicker and come out of it better than if you should destroy a similar number of people and an equivalent amount of property in the country towns." Said he, "I think you are right in that matter ; I will say, however, that we must consider the problem of the country and of the city as one and inseparable, and not a question whose importance can be settled comparatively."

I have spoken of the rule which has governed me, which seems to me an important principle in methods of sociological work : first, get our facts.

What I said to the Vermont convention was, let us have a statistical collection, a collection of facts ; get these and go into details ; find how many live within two miles of the nearest church and how many live more than two miles from church, what are the two nearest churches, and gather a great many other facts. The convention adopted the plan I proposed, and I had the pleasure of serving on the committee which carried it out.

If we are to gather the necessary facts, we must call upon individuals for them, but of course we shall get some co-operation from the Home Missionary Societies, and from those who are not professionally interested in the matter : the broadest manhood, men of the better element, must be generally interested in the work, and we must trust to them for leadership in this matter or we shall probably fail.

It is a great thing to be sure you get facts, to be sure you know them thoroughly as facts. We are in danger of substituting many other things for them. We need to get those things into their relations with each other and to the various social institutions, and to know that the social life of the community crystallizes into a certain habitual form. These forms when rigidly crystallized become institutions. Like the school, the church, and all property there may be in the community, these are institutions ; they have become such in their relations with each other. Being forms of human action, we say they are organic, that there is such a thing as the social body.

Thus we see the social facts in their relations to the social body or social structure, and that is one of the things I should recommend to the consideration of those who are studying such problems ; and where men have been instructed in the social order and principles, their practical success has been very much greater than it could have been otherwise.

For example, we see the church, the school, the industrial establishment, and the mill ; let us examine them and understand them, and see to which each class belongs, what its function is, what its opportunities are, what its limitations are, and of course we then have a basis for action.

For instance, if in the country community we find people are

capable of assembling in neighborhoods, living in neighborhoods, in homes, and collecting in congregations and churches, it is a very good thing for us to understand how far each is capable of reaching the individual. If you take the houses in one of these towns, those at the centre will feel the influence of the church there located more than those outside. If the houses are in a little neighborhood, disunited, standing much apart by themselves, what then is to be done? This: you must centre your effort more largely in the home. Do this for the time being, and do not try simply to force them a certain way. If you do, you may raise a difficult barrier between the home and the church.

This is the scientific principle that underlies the home department of the Sunday-school and by which the Sunday-school is put into each family: if it is in a neighborhood situated for it, you may have a home class of the Sunday-school, by which three or four families may be influenced to come.

This problem is but a single one of the large number which can be solved by a study of the sociological problem.

Another point: We are undergoing a great change in our views of the working force of the community. The aim of the modern church is to enlist all the forces it can in the work. I am inclined to think those who call for the introduction of more workers are right. The point we must aim at is the kind of help, and I have been suggesting in New England, where we have large numbers of highly educated women through the work of our women's colleges, that if they would supplement their training with some knowledge of sociology and the problem of social life, they would find rich fields in their own homes, where they might assist the pastors, who will lead in such work and introduction. There may be some who will be called to such work; and in Vermont I know there are young women who went out from the Northfield school and who supply a valuable element.

But I believe there is a time coming when an evangelist must be trained with the sociological idea of life, and when he is thus trained we shall have a better order of evangelist, better adapted to the needs of the community as it is now, as the evangelist of the past was supposed to be to his own community and times.

The great object of our work, to put it in a few words, is to get a comprehension of the sociological facts of life, get them into their relations with the various social institutions, study the

institutions until we understand them, and then study the possibilities of our field, and develop them along this line as practice and sound science shall suggest, remembering that restoration of the life of the country town in some respects must necessarily be slower than that of a similar community in a dense population.

THE WORK OF THE SEMINARY AS CONDITIONED BY ITS LOCATION.

BY PROF. G. FREDERICK WRIGHT, D.D., LL.D., OF OBERLIN
SEMINARY, OHIO.

MR. PRESIDENT : The question which is brought before us in this topic is one upon which I find it very difficult to express any definite views, and I come here without any definite information as to what are the advantages of a special location, and this is largely because of the transition state in which we are in every respect in this country.

When our theological seminaries first began to be established we were largely a rural population, and they were established in the country. The first one was located about forty miles from Pittsburgh.

Andover was the first seminary of the Congregationalist denomination in the United States, and that was founded in the country twenty-two miles from Boston in 1828. Another was established at Oberlin, which was a village thirty miles away from anywhere, absolutely in the forest. East Windsor was founded soon after that, also in the country ; Bangor about the same time in one of the smaller cities. But since that day the tendency has been to establish seminaries in the cities.

Since Chicago Seminary was founded we may say the whole land has become identified with cities, and we have no country theological seminaries properly speaking.

Andover, within twenty-two miles of Boston, is really a suburb of Boston, and they have an Andover House in the slums of that city.

Oberlin, about an equal distance from Cleveland, has men that work in Cleveland ; and it is true that the theological seminaries are now so accessible from the cities that there is not so much difference as to city and country as there used to be,

and I do not see that the work of the seminary will be particularly modified by the location in that respect.

The country theological seminary seems to stand side by side with the city seminaries, and it is separated only by the number of trains and the time it takes to get there.

One of the serious criticisms made against the location of seminaries in the city is that it would interfere with the scholarship of the students ; that they would be drawn into side work and the distracting excitements of the city, spending time on visionary labor ; that there would not be turned out the scholars in the cities that there would be in the country.

My work has been mostly in the country, and I know how difficult it is to get away from interruptions. In the city you can go into the seventh story of a building where nobody will know where you are, and I venture to think that you can study here in the city better than you can in the country.

As affecting the habits of the young men preparing for the ministry, perhaps we have the most important element in this question of location. I feel the subject of city evangelization has rather been overdone with respect to the general interests of the country. We have been overwhelmed by the growth of cities and the condition of the work in cities, where a large number of people have lost sight of the fact which continues true always, that the hope of the church and the hope of the world lies in the country population. It is from the country that the cities are to be fed. Our country population is to-day much more than half of it ; nearly sixty per cent of the United States live in towns of less than one thousand inhabitants, and this ratio is not likely to be very much changed. The growth of city population is mostly in the large centres.

Throughout Illinois and Ohio, and all the interior, there are many cities that have diminished in population, and large numbers of small cities of from four to five thousand inhabitants that do not grow except as they grow small.

Means of communication gather the manufacturing interests into great centres, and leave the great country population and the smaller cities and towns to comparative stagnation. A city like Chicago is built pretty largely of the blood, the best blood, that is drawn from the country.

Now there is great danger in getting our young men into

places where they will be distracted by the kind of work done in the cities, when work for the country population has to be done in a simpler way.

Unless we save the sixty per cent of the country population the country cannot be saved, and that, I believe, is the most serious problem before us—the problem of reaching that scattered population. It is comparatively easy to get young men to do missionary work in cities, and he may see enough to get sick of it and go out into the country.

I have an idea that persons studying in the city and seeing the conditions of the work and its unpromising features, and knowing a great deal of it, would be willing to go into the country; but it is absolutely necessary to get enthusiasm for the work of the Master in small places among humble people who have not a great deal of money and cannot pay much salary. Some may complain about the miserly work and the poor pay, but these are not to be the measure of the work accomplished in the small parishes, for they are doing the most for the work.

I can but open this discussion, and, knowing there are many differently situated from myself, and who know much more about it than I do, we shall be glad to hear from others on this subject.

THE CHAIRMAN: Can Prof. Wright tell us to what extent the students at Oberlin have the advantage of their proximity to Cleveland?

PROF. WRIGHT: We are within an hour's ride of the city and can get to the centre of the city as easily as can people from the suburbs. The students are invited down to assist in the various pastoral services of the Presbyterians, and in the industrial work, and to more or less of the philanthropic work. So each member is well prepared by this preliminary experience for similar work.

In addition to this work there is the supplying of country churches within a radius of one hundred and fifty to two hundred miles; but as to this supplying pulpits, I am sorry to say they begin this work too early in their course. I know at Andover they were not permitted to do this work until their senior year, but now that the railroads will take them out, they are called upon at all stages in their course. There has also been a large amount of work accomplished in the supplying of neighborhood Sunday-schools that could be reached within an

area of ten or twelve miles, and also in keeping up neighborhood meetings ; but as soon as they can get to supplying pulpits they are very likely to be too anxious to do so, and we are under the necessity sometimes of checking this tendency.

Now as I say, I am not here to define just what are the differences, in favor of one location over another, but to hear from others and gain what I can of information upon it. We have in connection with Oberlin a university containing fourteen or fifteen hundred students who are preparing to come into contact with humanity and show their power in influencing humanity and aiding them to the right life.

PROF. N. BUTLER : The fact of the matter is they tax themselves with missionary work which will bring some revenue and help them in their studies. They have to learn the habit of studying character and church history as they work, and it is about all a young man can do ; and if that work does not break him down, he will not be liable to break down in his work thereafter.

The Chicago University has started out for a six months' course with professors and six months with pastors, but we have practically adopted it. We have gone on shortening our terms till practically we have six months term time and six months of labor in missionary churches ; the students go all over the country to see how it is, for a change, going from the far East and to the far West. This gives them a personal experience in this work and we believe is a useful element in their education.

PROF. G. B. WILLCOX of the Chicago Seminary : I do not question that it is the inevitable thing that our theological seminaries are to be in cities, as Professor Wright has already intimated, and it is hardly worth while to discuss the inevitable.

The advantages of cities are so obvious that they hardly need more than a suggestion. The wealth of the country is largely in cities, and if institutions are to be supported it must be on the one side by wealth. Wealthy men are very apt to be interested in institutions at their door. We shall find that the same is generally true, that institutions have received their means from gentlemen who live within sight of them.

The libraries are largely in the cities. We are to have two magnificent ones here, as everybody knows. Our great public

library has now one hundred and seventy thousand volumes already, and so it is generally in cities, and the libraries of these institutions are personally consulted. We have received from one or more of these libraries lists of books which are thought to be of interest to us, and which, upon our recommendation, it is proposed to supply for these libraries.

Of course the missionary work which may be done in the cities may contain some practical training, although I think with Prof. Wright that the anxiety in that direction needs controlling for the benefit of the theological training first, and it is rather important that the students be first well fitted and their minds filled with the highest ideas, that when they enter upon their work they may be employed in the very best work for which they are capable.

To this end it seems to me not only that cities are the point inevitable, but also the point desirable, with regard to the location of our seminaries.

A REPRESENTATIVE OF KNOX COLLEGE, Hamilton, Toronto: I am not a professor in a college, but have had long connection with one. The complaint which we have had from the professors has been very much as has been expressed here. The students go out too early to preach and it takes the attention from their studies. They get into a facility of talk with an accompanying loss of power, and a loss of study in a great measure. This is a common complaint, but I do not suppose it will matter very much whether we have our college in the country or in the city. I think that one of the ways by which our students are drawn always to contemplate being pastors in congregations in cities is the fact that they have been in the city for a length of time and have gotten acquainted with its work and the association clings to them afterwards. It seems to be an unfortunate idea with many to be out in the country, segregated from others, and thus it comes in many cases that the ministers of the city despise those of the country as being inferior men, and this it seems to me the facts do not at all warrant.

PROF. C. S. NASH of the Pacific Theological Seminary, Oakland, Cal.: It seems to me the seminary must do precisely what the student needs done for him. The city seminary must give to the student the things which he will need in the country ;

the country seminary must do precisely the opposite, it must give as much as possible of that which is to be found in the city, and it seems to me the city has immensely the advantage. You can get instruction there in the information that belongs to the country much more easily than the country can furnish the city circumstances to its students. I think they get them through preaching in the country. The city students can go to the country places to preach, and see therefore the circumstances which are in the country, but it is difficult for the country, which is quite likely very poorly provided with facilities, to bring the city advantages in the shape of lectures and preachers to the students in the country places. They need them and cannot get them there, and for these reasons, it seems to me, the advantages are far better in the city than in the country, with relations to such resources as they are at the present time.

PROF. WRIGHT : The object is to speak of the special advantages, and I want to show that the country seminaries are practically in the city. Cleveland has libraries, and at Oberlin we have their list and send for their books and can get them as readily for use at Oberlin as if we were living in Cleveland. The advantages are very nearly even in any readily accessible place.

PROF. NASH : I dislike to disagree with Prof. Wright, but it seems to me that a person who lives in the country, even at a slight distance, does not get into the swim of life like a person who lives in the city. For one reason, the facilities of transportation are not equal ; we are no nearer the centre of San Francisco in Oakland than parties are who have gone to San Anselmo : they can get in as easily as we can, counting the time, but do not begin to have the transportation that we have.

PROF. FRANCIS BROWN of Union Theological Seminary, New York City : The great question, I suppose, is not where we should put a seminary if we were about to build one, but how truly and intelligently can we rejoice in the situation of the seminaries as they now are.

Prof. Wright has pointed out that in the growth of theological education cities have more and more come to be the centres of that education. If it were desirable, on the whole, that institutions for training ministers should be planted in country places, I for one have confidence enough in the Christian devotion of the Christian people of this land and others to believe that we

should presently see a line of seminaries growing up in country places. But I believe very strongly that this tendency of seminaries toward cities is a providential one, guided by wise purpose and to wise results. If I am not mistaken, one of the great practical reasons why it is better that the theological institutions should be found mainly in cities is this : the most difficult thing to my brethren in the ministry is to form a conviction in his own mind, a practical working conviction, that the field is the world, that it is not so much a matter of comparing places of work as it is a recognition that every place is a place of work, and those who put themselves under divine guidance will be put into the work where God wants them to work, and that every one, everywhere, is doing a part of the same great work. That is one great thing. Now where shall we get that one sentiment into the hearts of our young men most deeply ? Where but at the centres of the world, where the worst and toughest influences come out most strongly, as they do in the neglected districts of the city ? For that one reason, if for no other, sir, I should rejoice for this providential movement which brings seminaries into our great cities, or builds great cities about them, so that students necessarily are brought into personal acquaintance with men and come to feel that the power of Christianity is aiding every one ; and everywhere a man is placed, in city or country, if he be placed by the divine will he can do the very best work of which he is capable.

FIELD WORK : ITS EDUCATIONAL VALUE AND RELATION TO THE FINANCIAL AID OF STUDENTS.

BY REV. GRAHAM TAYLOR, D.D., OF CHICAGO THEOLOGICAL SEMINARY. CHICAGO, ILL.

Two facts confront the practical administration of every theological seminary. First, the fact that it is necessary to extend financial aid for the personal expenses of the students; and secondly, the fact that there are necessary relations existing between the seminary students and the practical work of the churches of the community in which these seminaries are located.

Now, to co-ordinate these facts with the aim and method of a theological seminary has given us not a little difficulty. I wish to treat very briefly the question of the financial aid of students, not because I do not consider it one of very great and growing importance, but because it is only the starting-point from which to show the development that may come to the educational side of our work from the attempt to co-ordinate these two facts under the same administration.

How to give to theological seminary students the financial aid they need without unmanning our men who are preparing for the ministry is certainly a question which every man who has to deal with it must ponder very seriously.

We say that all education is a gratuity, but it is a very different thing for a man to receive money for his personal expenses than it is to receive his education or even his room-rent free.

Now, attempts have been made to solve this difficulty by treating it at the same time and in connection with the inevitable necessity of establishing some relationship between the students and the practical Christian work of the community surrounding the seminary.

I was present in 1887 at Union Theological Seminary when the system of which Prof. Brown will speak in a moment was

inaugurated. That was an attempt to put the financial aid extended to the theological students of Union Seminary upon something like a business basis—a basis of honest earnings for honorable work needing to be done.

Two years later the business men on the board of directors of the Chicago Theological Seminary insisted upon it that the financial aid extended to the students of that institution should be placed upon a business basis.

After Prof. Brown has detailed the system at Union I will detail the system which has been developed in the Chicago Theological Seminary. Just at this point Prof. Brown can describe that system as it was inaugurated at Union better than I can, and I will ask him to do so.

PROF. FRANCIS BROWN: I am very sorry our president, Dr. Hastings, who has this department of the work in his particular charge, is not able to be here and speak to you about it.

Let me premise by saying that we are not under the impression that we have an ideal system; quite the contrary. Defects in it we see very plainly, but you want my information about the arrangement.

In the first place, there are conditions under which young men are admitted to this scheme of mission work. These are conditions: A man must attain at least seventy-five per cent in his student work. If he is a new man to us, he must bring a certificate from his college that he has attained at least that standing before he can be received into this mission-work system. There are several other conditions, relating to the man's health and such general conditions as you would look for in any Christian work. But the presumption is that any man who comes to the seminary and has a desire to do missionary work and is a fair scholar is a fit candidate for this scheme.

The men are enrolled carefully and then personally examined by Rev. A. F. Schauffler, D.D., superintendent of the New York City Mission Society, who has practical charge of this work, but is not otherwise connected with the faculty. Knowing what churches need such help and have asked for it, he assigns the work to the students.

They are expected to teach Sunday-school classes, to visit in the tenement-house districts for two hours at least each week, to attend one prayer-meeting in a week and at least one service

on a Sunday at the church in connection with which they are working. Reports are made by the pastors of the churches to the superintendent of mission work, which he tabulates and presents to the board of directors.

Great pains is taken to secure faithfulness, and men who are not faithful in the true sense are not continued upon the work. Furthermore, every man whose standing falls below seventy-five per cent is dropped also from the roll of mission workers. That is one of the practical ways in which we guard against the encroachment of mission work upon the students' time.

Now, as to the financial part of the matter, as to the money paid for the work, it is not in any sense an adequate compensation for the time and labor expended by the student, and we try as far as possible to keep that idea out of the mind of the workers. It is difficult, of course, to do it, because they do receive a certain sum of money. The sum is not princely, it is one hundred and fifty dollars for the seminary year.

How is this sum provided? Partly by the churches that ask for the workers. The large part of our workers, however, are in churches that are not able to pay anything for the support of this work beyond what they raise for their other expenses.

A great part, then, has to be provided by subscription from those who are interested in the matter.

In a few cases our scholarship funds supply the means, where the scholarship terms permit or require such use of the money.

The difficulty is, in the first place, in getting churches, even the well-to-do churches, to pay for the services of men whom they themselves desire. This is one practical difficulty which we have been rather surprised to find. Churches will ask for men to come and do their mission work that are well able to pay for it, and yet they decline to do so, and expect it to be sustained from our funds. We are more and more declining to furnish men under such circumstances.

Then, of course, the annual subscription is somewhat precarious; it cannot be counted upon with absolute certainty. Thus far, for six years, this scheme has worked very well. I may say it was not planned exactly in this form; it was an idea somewhat larger, involving an endowment and the establishment of a number of cadetships. This scheme was formed by President Hitchcock, but we were obliged to take up the scheme before

means had been fully provided for carrying it out. And now the great difficulty we find is the almost inevitable connection in the student's mind between money paid and work done, so that if a man does any more than he has promised to do there is a tendency, if I do say it (for theological students are flesh and blood), to think they are imposed upon, that they are called upon to do something that they are not engaged to do, and that for extra work there should be extra compensation. Ninety-nine out of a hundred resist that temptation, but nevertheless the impulse comes to do what they are paid to do and no more. To offset that I want to say one word. Please do not suppose there is a lack of the true volunteer missionary spirit among the students where such a scheme is worked. There is not. Eight, probably nine, out of ten will go gladly and promptly where they are asked, and in many instances there is danger of their doing too much.

Besides that, we have a certain class of scholarships which do not require men to enter upon this mission-work scheme. We have, for example, certain prize scholarships, and every one of the four men who have succeeded in winning this present of two hundred and fifty dollars, which supported them their entire senior year, volunteered to do mission work and did it. That is simply an indication of the strength of the earnest missionary spirit we have among our students.

PROF. TAYLOR (continuing): The field work to which students are assigned in the Chicago Seminary, according to the year-book of that institution, is offered not merely as the means of earning needed support, but primarily as an educational adjunct to the seminary, and made tributary to the instruction of the class-room. When any man does more work on the field than will be tributary to his educational interest, I consider it my duty, as the one in charge of that department, to stop him whenever the practical work intrudes upon the work of the classes.

Appropriations are made from the seminary funds to pay for twenty-five weeks of field work during the seminary year. The stipulated amount offered for each week's labor, or only so much of it as the student actually needs to apply for, is paid by the treasurer only on condition of satisfactory work both in the class-room and on the field, duly certified by the professors in charge of each. The field work requires the devotion of one

week evening, one half of Saturday, and as much of Sunday as may be needed, and consists of the most active personal co-operation in the work of churches, missions, Sunday-schools, rescue stations, philanthropic and reformatory institutions, and social settlements, including occasional efforts in taking religious and social census, canvassing for the statistics and relief of the unemployed, and special evangelistic movements.

Now, in order to reduce this system to a business-like basis, and also to make it of educational value, each student on entering the seminary fills out an initial statement giving his antecedents with regard to his church connections, his Christian name, his parentage, at what age baptized, time and circumstances of his conversion, the principal features of his subsequent religious experience, when and how he was led to prepare for the ministry, in and what Christian work he has engaged. This enables us to know what work to assign to him so as properly to supplement what he has already done.

He is also asked to mention any special line of Christian work which he prefers to pursue while in the seminary; also to state to what branch or field of ministerial labor he feels drawn to devote himself. The application for aid which he is called upon to sign is as follows: "I hereby apply to the faculty for employment in field work, promising conformity to the rules governing the seminary in extending the financial aid necessary to enable students to pursue its course for the preparation of the ministry as published in the catalogue. The source and extent of all pecuniary resources available during the seminary course are ——. The least amount of financial aid needed is — for the seminary year. This application, signed and dated, goes on file.

Now, as the report of work done each week, every man returns a blank, giving his signature, class, name of field, hours employed Sunday, hours employed week days; preaching services, number and place; attendance, children, men, total; character and results of service. Under the heading of "Christian Nurture" he records the name of Sunday-school, attendance, number and constituency; size and constituency of class taught, and other work for the young. Under the heading "Evangelism" he is to state the number of meetings; the amount of his personal work with individuals, and its results. Under the title of

"Fellowship" the participation in weekly meetings and the number of visits are reported. Under the title of "Social Work" is specified the organization or institution in connection with which such work has been done, and any noteworthy observations. Other work done or inspected is also reported. Following this is a space for "Remarks or Questions." These reports are returned every Monday and, after their facts are tabulated, are filed.

I reported to the directors last year that of the two hundred and two students in the seminary, one hundred and ninety were engaged in this field work, of whom one hundred and thirty-two drew pay for it. The number of fields occupied regularly were over one hundred; students' visits, about fifteen thousand, averaging over one hundred to each.

I have an office hour every day, and conferences every two weeks with the whole body of students, and once a month attend the devotional meeting of each class for prayer and conference over this work. Thus the educational side and the spiritual value of this arrangement are sought to be promoted.

The student thus leaves the record of his own work, week by week, which, together with the personal impressions of the man, constitutes a basis for recommendation to parish work. That volume will after a while contain facts which will afford the basis for a large induction as to the ebb and flow of church life and spiritual experience.

For instance, from the tabulation of the rolls these facts were drawn from the returns of one hundred and twenty-five students. As to the type of conversion, of one hundred and twenty-five students, fifty-five reported gradual conversions, twenty-two of them could approximate no time whatever, thirty-three simply mentioned no time but reported conviction to have existed for some time. Sudden conviction produced through some outward agency was noted in thirty-three instances. Through the efforts of regular meetings and revivals twenty-four had reached a consideration of their sense of duty. One was induced by trouble. From revivals the call came to three, while only two report conviction by sermons at regular services. Two were led by influences of the Sunday-school, and one made his first confession at family prayer.

The prevailing type of call to the ministry is marked by a

gradual growth of purpose or desire. Fifty out of the one hundred and twenty-five were led to prepare for the ministry by the gradual growth of a sense of duty dating from some initial influence. Of the one hundred and twenty-five, only eight declared that they had received sudden calls to the ministry.

Now of course you may discount these results as you like, but there is more or less of truth in them. Not only has this system worked fairly well as I have watched it through the year, but I can assure you that we would not now return to the old system, and I believe that with a firm grip on the details it can be kept in its place, and men can live with some feeling that they have earned what they have received and derived much spiritual and educational advantage from it.

DISCUSSION.

PROF. HERRICK JOHNSON OF MCCORMICK THEOLOGICAL SEMINARY, CHICAGO, ILL.

I do not quite see why that admirable arrangement for statistical information, which I have examined prior to to-day by the courtesy of our chairman, cannot be added to the old system of furnishing experience in practical work. So far, therefore, as this is concerned, I am in favor of such statistical improvements as are entirely in keeping with the old methods.

I am inclined to think McCormick has a better way, for the reason that I think it is always better for students on their way to the ministry to be volunteers in connection with missionary services than to be persuaded to it by financial considerations.

Suppose we get one hundred and fifty or one hundred and seventy-five men who are ready to go out and do that work without any pay. Would it not be better done, and done with a better spirit, in being entirely volunteer and not with reference to any compensation whatever save that which is found in the work itself?

I believe we should get better work and the effect upon the worker would be far better if he were doing it without the slightest idea of compensation. Now we have one hundred and fifty to one hundred and seventy-five men engaged in that busi-

ness at McCormick wholly voluntarily and without a dollar in the way of reward, and the spirit in which it is done is not affected by any such consideration, and I think the manner in which the work is done would compare favorably with the work done by students in any other institution under the other process.

A church, for example, was organized in what was called "Little Hell," and is now a thorough-going church with a pastor. One of the students is the pastor, and they have been obliged to go from a small hall to a larger one, and another one of our students is needed to help in this work in this immediate neighborhood.

Now what as to the effect of their receiving aid? Is their manliness entirely taken away? Well, in the first place I wish some one who thinks so would try and live on two hundred dollars a year. If he is pauperized, I will give up my position. If he does not come pretty near starvation even upon a pledge to exercise the utmost self-denial, then I do not know anything about the students who are trying to do it. I do not believe it pauperizes the students to receive two hundred dollars a year. Does it pauperize a West-Pointer to get his education from the government? When we send a young man to West Point or Annapolis, we give him his entire support. The church owes it as much as the government owes it, and if the government gives its captains and sailors who are to officer the army and navy their education free of expense, then the church should educate free of expense the men who are preparing for its service. [Applause.]

THE CHAIRMAN: Let me suggest that Prof. Johnson continue, but let me say I was well aware of the fact mentioned by Prof. Johnson and meant to make no reflection on the men who receive this aid. Most of them I believe are honorable men, but I speak expressly for the men themselves, for many of them, as I well know, have winced at receiving as a gratuity what they would have preferred to earn.

PROF. JOHNSON: It is a deed, not a charity. Now with reference to students' preaching, I think the talk was not wholly to the point.

First of all, what do students gain by preaching? Then, what do students gain by study? Preaching is an invaluable

part of their work, and I might say by printing, distributing, and reading Bibles we are preaching, and in one sense it is true. Christianity is expressed in the cross and crucifix, in chanting and litanies, in the liturgy, in Sunday-school work, in Young Men's Christian Association work, and the Christian Endeavor work, and the men engaged in that work are preaching beyond all question. The letter of Christianity may be embodied in the life we live, and it is all shown in the state of heart and mind, and a man may preach by character, by living Christianity, but we do not mean preaching in any such sense here to-day. We mean the technical professional sense—in other words, the public, formal, official proclamation by a living man to living men of gospel truths.

A LADY IN THE AUDIENCE : How about the women, brother?

PROF. JOHNSON (continuing) : I think that is the preaching Christ meant when he said, "Go ye into all the world and preach"—the public, official, and formal proclamation by living men to living men of the gospel truth.

Now of course in one sense a student is preaching while he is studying, but when a man gets to where he ceases to be a student, in the prosecution of his professional career, such a man can preach in the way I have indicated. I think he should certainly, but very imperative conditions should be imposed upon this work, and one is that it should be under wise direction and by authority. Christ selected his men, and he prepared them and sent them out, but the Holy Spirit on the day of Pentecost had to bring gifts to each of them. Timothy was ordained and set apart by the laying on of hands. He was enjoined to be faithful in the keeping of the things that had been committed to him. Then when Paul and Barnabas returned from their first missionary journey they were not leaders. This all indicates order, reliance, disposition, management, arrangement, authority, selection, and system, and stamped them in some way as fit for this work of preaching. It is not wholly a scholarly selection ; it is by the proper fitness and then by authority. Now these men did not rush into the ministry, and I do not believe the students of to-day should be engaged in this formal work of preaching without being under proper direction and guidance and by authority, just as they were in the early ages of the church.

But some one will say, "Oh, but look at Moody." Yes, it is

wonderful how these fledgling evangelists like to get behind Moody. They want his privilege without his credentials. Now God ordained Moody as an exception to the rule, therefore he proved the rule. God ordained Moody, and the heavenly parchment he carries is writ all over with the sign-manual of God again and again, and he is an exception just as some women in the Bible are exceptions, while ordinarily men were called. Now to cite him, therefore, is not quite in order.

Then I think this preaching on the part of students should be with some very decided limitations, and the first limitation is the very one produced by the presence of the student. What is he there for? He is there to study, yes, and to practice on congregations, and to learn to preach; that is his sole and supreme business, to learn how to preach. Now the theological student who is great in prayer-meeting and weak in the recitation-room is a rattler at mission work; and whatever he is, he is not a theological student. The seminary is not a dry-dock, a sort of theological dry-dock where expositors may run in for repairs; it is a school of theology, and a man who ceases to make it that has no reason for being in the seminary. He himself would be better taken out of it, and he cannot make it that if he is not under wise direction by older and experienced men with reference to the amount of time that he gives to this kind of business.

I know the motive by which these men are prompted, I recognize the honorableness of it in almost every instance; they desire to serve Christ and save men to God.

Now if a young sprig of the law or of medicine wanted to know if he could have cases or patients to practice on before he enters the law or medical school, what answer would he get? Is not preparation as vital to the ministry as it is to the other professions? Is anything more difficult or dangerous than the care of souls, giving them guidance when the issues are either heaven or hell? The idea that anybody can jump into a pulpit and preach is absurd. But there is some one whose friends will say he is quite as fine as Moody. Yes; he has preached without preparation, but he did not preach without instruction. [Laughter.] And I tell you the trouble with our material largely is that they have no preparation to speak of if they have any instruction. There are limitations as to ignorance, and I have already intimated that I think this is displaced perhaps in three years. Timothy said,

"Strive to show thyself a workman approved of God;" it meant something. And I will simply say in closing, if you want to know when I think a man ought to write his first sermon, I should say very soon after he crosses the threshold of the seminary. He ought to give perhaps the leisure hours of the first month to that first sermon, then he ought to put it in his trunk and let it lie there till he gets through the year, and then if he can get the privilege under proper authority, go out by appointment six or eight Sabbaths and preach sermons on the spot. At the end of a month or six weeks he should take out that sermon and read it over. Well, of course he would not preach it, he has got way beyond that now, and he will do one of two things: either he will tear it up or throw it into the fire,—and in that case it would make a better light than it would in any other way,—or else put it away to preserve as a memorial evidence of his ignorance and a lesson for all time.

PROF. JAMES F. RIGGS of New Brunswick Seminary, N. J.: I would ask Prof. Johnson whether he is able to enforce this theory in the seminary.

PROF. JOHNSON: I think to a very considerable extent. No man is allowed to take a church without the consent of the faculty by formal vote, and that, by the way, is a vote on his preparation of the sermons. No student takes any place whatever without the consent of the faculty, and if we find he is going out too often for the benefit of his studies, we appoint some one else for the field.

The city missionary work is under the superintendence and supervision of the faculty. It is under the supervision of Dr. Craig, who is chairman of that whole business and to whose hands it is intrusted. He has been the leader of it and the inspiration of it, and deserves great credit for his conduct of the whole matter.

PRINCIPAL GEORGE M. GRANT, D.D., OF QUEENS UNIVERSITY,
KINGSTON, CANADA.

I think we all should try and avail ourselves as much as possible of the different lights that can be thrown on this question. There are two questions I should like to ask. The

first is why should the church in the United States give aid so generally to students for the ministry when it is not found necessary to do so in any other country, so far as known to me? Students in the United States have more opportunities for making money than in other countries. Why should it be found necessary?

The second question is, why should aid be given to a candidate for the ministry any more than to candidates for other professions?

I quite agree with the principle that the church has a right to do so. I think the analogy Prof. Johnson gave shows that clearly, but I would remind him that the analogy is not quite complete. The government does not invite any number that wish to come to West Point, but a certain number of men showing the necessary qualifications may enter. I think there are only two hundred or three hundred of them, whereas there must be twenty or thirty thousand candidates for West Point, and it would be a very expensive job for the United States to have so many there. These appointments are looked upon as prizes; but I still believe the analogy is good, that the church may thus prepare its candidates. There can be nothing wrong in doing it, but I would just remind Prof. Johnson of the point he made with regard to his theory that students should be volunteers in missionary work rather than do it for compensation.

Would it not go further and wouldn't it be well to say, Why should not they be volunteers for missionary work without giving any money? It is a fact that two hundred dollars is not enough to keep them; but if it has the slightest influence in awakening their mercenary desires, if there is the slightest suspicion of that, why, clearly I think the principle he has asserted ought to rule, namely, we should get volunteers for the ministry.

Now what I do not understand clearly is found in the two questions I have put. Why should it be necessary here? I know of only two other countries, Scotland and Canada, and both are poorer than the United States; yet this is not practised in either of these countries, not in Scotland certainly, not a single man, and in Canada not more than one per cent.

And the second is, Why should candidates for other professions labor, work, and save as they all have to, and why should they not do the same thing when candidates for the ministry?

MR. HEWITT OF THE UNIVERSITY OF CHICAGO.

I think that more and more students who are not students for the ministry are receiving assistance, and as it is found necessary to educate large numbers, this will prove to be the case. The young men for the ministry must be educated on the old theory, at least as regards theological education in this country among all denominations, that this assistance is absolutely necessary. In one or two theological seminaries notice was given that no assistance would be assured to students of the following year; and the result has been that while there has been a constant increase up to that time, there were not two thirds of the usual number in the institution that year.

In connection with our institution, we have adopted a plan somewhat like that of the Union Theological and that of the Chicago Seminary. We expect men who receive assistance from the Education Society to do some measure of religious work. Our theory is eight hours of service during the week in visitation or in holding prayer-meetings or in something of that kind, and at least one service on Sunday. This rule is not followed rigorously as to hours of work. The spirit of voluntariness is promoted as far as possible. They do not look upon it as service rendered for something, or in fact half as much so as some other men who have been years in the ministry.

We also have a way of loaning money to men. I should have said something of this in the first place. Many of our students, the older students, have had the benefit of this practice, and Prof. Johnson has hardly referred to this. I think in all our seminaries there are a large number of men who have been in missions; and when they come are better able to do this work, having had some practice in preaching sermons, and they are able to do good work, some of them very good work, we send these men out independently, do not ask them to have any connection with the institution, find just as much work as they can, and let the societies pay all they can. Men for whom work cannot be found in that way make application to the Education Society, and we find for them such work as we can. But there are certainly many bright men who want to use their time in the libraries, and particularly in a social way, who do not want to give any time

to this sort of work ; they have had their experience and cannot take time to go out preaching regularly, so we are perfectly willing to loan an amount not to exceed one hundred dollars a year, to save such men.

Besides this we have a scholarship, and hope to have more to support chosen men who have proved themselves by previous work to have earned the privilege. These men receive this compensation without any expectation of return.

MISS N. A. BIRMER : I am only from a tramp seminary, but we ladies who do evangelistic work incline to call it tramp work. I know some say we are trying exceptional work, and that sounds better ; and yet if we asked Christ what kind of work he did, would he call it tramp work ?

My friends, I feel a little sensitive in the matter of the work we are doing. We are neither, generally speaking, ordained nor from theological courses in the familiar acceptance of the term, and yet I do believe it possible for even a woman, and a man, to go through a theological course with far less mastery of the hidden principles than others may have without it. But I believe, if I know anything about it, we must be not only good scholars to know how to solve the problems, but we have to live very close to Christ, as our dear brother admitted Mr. Moody does. Is it possible that there can be a woman who can do such work as Mr. Moody has done and not let her left hand know anything about what her right hand hath done ?

Now ask the ladies next time, please, to talk with you, and not come up as tramps. [Applause.]

THE CHAIRMAN : I wish to inform the lady that an invitation was extended to some one to open a discussion on the theological education of women, but unfortunately the party invited was not able to be here.

RELATION OF THE SEMINARY TO THE FOREIGN POPULATION.

BY PROF. H. M. SCOTT, OF THE CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILL.

THE first step in our work is to try and teach men how to understand one another. The great trouble is we do not understand one another's hearts. We get estranged in our hearts, and our hearts go astray also.

We have in this country a great problem, and the importance of it many prominent pastors and professors do not realize. We are facing the problem of how to work into one homogeneous nation the vast assemblage of foreigners we have with us in this land to-day. It is a problem that educated men do not begin to realize. Therefore, if I were asked what the relation of the seminaries is to the foreign population, first of all I should say, It ought to be a relation of knowledge and intelligence. You and I ought not to go around the land talking about our descent from the Pilgrim Fathers. As some one said, this sort of thing is just what is troubling us.

I met a German who said, "There is more German than there is Saxon in this country. Take this great American nation : the great cities of New York, Chicago, Milwaukee have more Germans, and in them more bone and sinew than in any other race." Therefore we are ignoring great facts. That is one thing we have got to face. Another thing is to get into our missions sympathy with this foreign element. Now we have not even intellectual sympathy. I know how much pleasanter and easier it is not to have anything to do with these things ; but it is a great problem—and the first problem that the church has got to meet—how to make Jew and Gentile work together. It is a terrible problem, and the more you tackle it the more you will find out how difficult it is.

I went to see a missionary last Sunday who told me of the

work among the foreign population. One missionary said, "I receive for communion young Germans, the second generation, but where their fathers and mothers are I know not. Through our whole population, the old people hold to one thing and the young to another, and how the church can get the old into her communion is the difficult question."

Now I know there are difficulties; and some of you Lutheran pastors will say, Why do not you let us solve that problem? Why do not you let our German and Dutch seminaries solve that problem?

Now the problem is this: to Americanize all this population that comes to us from other lands. They have got to be Americanized. In their schools they talk German, and when they come out they talk English. They do their work in German, they play in English; and when they are out of school they are ashamed to say anything but in English. There are about seventy per cent of Germans in the city of Chicago who can talk English only very imperfectly; and there are thousands of Scandinavians who do the same; and there are forty odd thousand Poles, some fifteen or twenty thousand French. We have more people in this city who cannot talk English well than can do it. Now, we have got to face this fact. You and I do not realize it, but we can by going out into sections of the city where you will get on better without English than with it.

We have got, therefore, to face the Americanizing of these people. The American men can do this better than foreign men; but a man who speaks German as his mother-tongue and English in a secondary way cannot Americanize his people as well as a man who speaks English as his mother-tongue. Therefore you and I have to face this great problem, and I think the place where it can be best faced is in the theological seminary and in our schools. Young men are pleased and ready to receive new ideas. Right here let me say a word or two in regard to the old way. If a man wanted to believe, he must do it in the old way, and that was to speak English and go to heaven in that way. The Puritans were in New England two hundred years and never had but one German congregation, and that died a few years ago for want of breath and lack of sympathy. We know here that something has got to be done. We have right here a great cosmo-

politan city, and people are coming to us in carloads. There came to us a bright young German, and then another, and they wanted to preach, and they wanted the free American way of doing it. Well, they began it. We found a young minister who had very little experience in talking German but much experience as a teacher, so we took hold of him ; and we had three professors and two students, and so we began that kind of work. That work grew until in a year two instructors were giving their entire time to it, one teaching a German congregation and another a German Sunday-school. The congregation has increased to nearly two hundred Germans, and a German superintendent is taking hold of that work. So in that very way, by bringing young men together and by educating American young men in sympathy with the work, we can do it.

By educating Germans and Americans side by side and by working in a blessed fellowship that work has grown, and the work of these students is marked by their self-denial and busy earnestness, zeal, and fervor.

There is one great difficulty we have had to overcome in our contact with Scandinavians. They said, "the Germans drink beer, smoke, go to saloons, and work on Sunday." It took three years to get the Scandinavians to believe that there were some Americans who did not go to their business after church. But we persuaded them that the American Lutheran people did not drink beer all the time and did not work Sundays all the year round, and so these young men have come together in the seminary. It takes them about a year to get these wrong ideas out of their heads ; and unless these young men are brought together in the theological seminary, it is going to be less and less easy to solve this great problem of Americanizing the foreign elements.

Therefore I think in these early days, before these conditions become crystallized, it is a vastly important thing for our seminaries to study whether or not we shall go into that form of work.

PROF. S. L. UMBACH OF UNION BIBLICAL INSTITUTE.

There are three classes of foreigners who come to our shores. One class is religious ; they come to our country and find repre-

sented here their own people, and if they are not represented here they form a nucleus for the starting of a denomination, and they follow their regular course and worship God, and we in America bid them God-speed.

There is another class of foreigners that come here to our land having no religion, or only a religion forced upon them in the homeland, and they consider that as a heavy yoke, and as soon as they land on our shores they shake it off; from that class arise socialism and, in its worst forms, anarchism in our country.

There is a third class who have received the religious instructions of the old country in their homes, but they have not received vital religion, and they are open to influences from both sides; but as a rule the side of infidelity and skepticism prevails, and from that side is our great danger. The question forces itself upon the church, What can be done with these foreigners? How can they be reached?

Prof. Scott has touched what I think is a vital point. The foreigner wants sympathy, above all the sympathy of the American church. This sympathy cannot be given to the foreigner unless we are thoroughly acquainted with his character and with the prejudices that exist, and in order to become thus acquainted it is necessary to study the history of these people.

Of late years we have introduced into our seminaries lectureships on comparative religion. We have done that for the purpose of training missionaries for foreign lands and for the information of the ministers in our own country, in order to carry on that work in a foreign land and in this land in an intelligent manner.

Now is it not timely that we should perhaps introduce into our seminaries lectureships by which our young ministers can become acquainted with the foreign nations of our own land?

I do not think we are doing too much to-day for the foreign lands. I think we ought to encourage that, but we ought to exercise a great deal of care that we do not Christianize those who are far away from us, while our own land becomes agnostic. Every one who knows the history of our own country knows the antagonism between the foreigner and the native.

I did not come here with the idea of imparting any information or shedding any new light on this subject. I came here to

get light on the subject. I have labored sixteen years in the missionary field, mostly among those who came from foreign lands. I am engaged now, and have been for a number of years, where men are trained to labor among foreign people, and upon some of these points I know whereof I speak. Now the question is, What can the seminary do? It can get a thorough knowledge of the characteristics of the people, and it can study the history of them. I will not say anything of the German race, because I would not speak of my own race; but take other races that come here. The more we study the history of these nations the better we can deal with them.

Now seminaries have, if I may be pardoned for saying so, been attached to their regular seminary work, and they say, We will take all these foreigners who are called to the work, a young German, a young Scandinavian, a young Italian; we will educate him and then we will send him out. But does he in the seminary imbibe the spirit of the American church? Is he not educated there and in his own language, and after that he goes to a foreign settlement and he builds up a foreign congregation there. Would it not be better to take that young German or Scandinavian, or any other such student, to the seminary and educate him in the English language? Not discarding his own language by any means, but let him imbibe the American spirit, and then go as a young American and labor among his people.

We have seen that with the first generation that comes from the fatherland we cannot do a great deal; they are set, their habits are fixed, their principles are fixed; we cannot convert them, and we must wait for the next generation. The next generation learns anew, and we can reach them by our usual way. Oh, by that time, by the time that has been accomplished, infidelity and skepticism, of which the Evil One will have scattered the seed and the thorns, will have overgrown the heart, and the men can no more be reached.

In our schools and in our colleges we see that when a new student comes in he is met as he comes from his home by men who greet him with warm sympathy and as a brother, and you can do a great deal more than you can if he is here one or two years without the inspiration and help that come from just that atmosphere. What we want is this sympathy for the foreigner. We cannot expect him to come up, but we have to come down

and meet him on his level, and show the same zeal among the foreign pupils that we do among the foreign nations which we Christianize. We want literature circulated among them, and we want literature in their own language.

Now this has been tried ; literature has been procured from the old land, from the homeland, and has been circulated to some extent. This is not the kind of literature, as a rule, that the foreigner wants. He wants American literature in his own language.

While we evangelists to foreigners make use of the same means that you would use, yet we make use of them only in that way by which we can reach the foreigners of this land. Now this necessitates upon the part of the professors in the seminary a rare knowledge of the field, and certainly it is a grand field. Why, we have work enough to do here among these classes. Look at the mission field at home !

Now in reference to the language. Can the American student acquire a knowledge of the foreign languages ? You do not ask the foreigner if he can acquire a knowledge of the English language. That question is never asked by the young man in whose heart the missionary spirit prevails—the young man who feels willing, and who wants to sit down and study a foreign language and thereby strengthen and fit himself for work. Among the higher and better classes they are not often willing to have one of their own number as their instructor, and be isolated while they are in the society and in confidential relations with the Americans. They desire to have for themselves and for their families a German, and the American churches can give what they desire.

The seminary must inspire in the minds of the students an enthusiasm for home-mission work. While you look to foreign fields, you must also enthuse the minds and hearts of our theological students with the fact that we have a still greater field at home, and with that enthusiasm will they go out and take the field.

RELATION OF THE SEMINARY TO FOREIGN MISSIONS.

BY PROF. JAMES F. RIGGS, D.D., OF THE SEMINARY OF THE REFORMED CHURCH IN AMERICA, NEW BRUNSWICK, N. J.

MR. CHAIRMAN AND BRETHREN: I will waste no time in preliminaries. It seems to me that this is the weak point in our seminary system; and when I say that, I say a great deal, because we are very thoroughly informed in regard to the theory.

We are all right in theory and, it seems to me, very far wrong in practice. The reason of this is, not that we have a false theory in regard to the seminary, but in the fact that we have an imperfect application of it. The missionary Board longs to impart some of the information and some of the enthusiasm to the students of the seminary at home, and it employs able men to sit down and write letters to the students of the seminaries from which they came, and when it reaches many of them to whom it is offered it is thrown into the waste-basket—it is not read. Why not? Because when it reaches the student its expressions or terms may not be quite understood, and the student, glancing through it, sees there a good many proper names and something else he does not understand, and he says, "Oh, to-morrow evening I will find time to read it," but to-morrow evening comes and something else happens, and when the society meets the letter goes without having been read, and the result is it is read there very lightly in an imperfect way, and the proper names are not properly pronounced, and somebody laughs and the whole thing is wasted, and there is nothing gained in instruction from it, or anything that goes to the heart of the audience.

I know there is great ignorance in the minds of students in regard to the details of this foreign work. One young man who knew nothing said to me, "Why, it is absurd, the idea of instruction by lectureship!" and cited an instance of one professor

who took up the whole evening in saying what could have been put into a few sentences.

The students are in ignorance, in gross ignorance, in regard to the matters of fact, in regard to the social and political and ecclesiastical conditions ; and while we have made a beginning in one of our lectureships, it is a question how far the benefits to be gained from lectureships can go. The trouble is, men talk of facts they do not half understand, and while they may talk in a seemingly scholarly way on something they do not half understand, the students will sit back and listen and be entertained for the time being, but do not gather up therefrom any material good.

Now it seems to me this is all wrong. I call attention to the fact that vitalized Christianity is what is wanted to Christianize these foreign lands. It is a distinctive work, and it has its especial claims upon us. It is plainly not the work of the church simply to take care of its own, but its work is to evangelize the world. I say the best work for the church, the best medicine for the church, is the all-controlling and all-pervading desire to evangelize the world. Then there will be less trouble at home.

Now it seems to some of you that this is exaggeration. Some of you are thinking that it is overstating the case, that the bulk of the foreign work is the one absorbing work of the church. Who is to care for the home churches? What is the matter with the home churches? Why do not they evangelize themselves? They do not take hold of these Germans and these Scandinavians who are right here ; for if they did, their churches would be filled with enthusiastic men and women. [Applause.]

Why do not they seek the Scandinavians at home? Well, it is said the country pastor is at fault. I know about these large city churches, and that we hear much about the average country pastor, but it is not an easy matter for him to cover the ground, the territory allotted to him, when the churches are thirty or sixty miles apart, and it is not difficult to see that in these widely scattered and poorly equipped districts the work of evangelization must necessarily be slow.

What sort of work shall be made of it, and what kind of work will bring the greatest blessings to the largest number, and thus achieve the best results, is a question to be carefully weighed and rightly answered, for the alternative result may be total failure to take lasting hold of anything.

I would rather see students compelled to study the subject just as they are compelled to study Hebrew. My department is Greek ; I expect them to make use of what I give them. They attend to what I say, and from that I require that the points shall be remembered, and men who decline to follow my instructions incidentally come into collision with the faculty, and so it is with regard to other departments of their work. And then in regard to another matter: the foreign work ought to call individual students just as churches at home call them. Why does a church at home call a young man? . Because for certain reasons it is believed he can serve the cause of Christ while working for them or with them. There is in this a wholesome tendency to responsibility upon the part of the young men who are called.

Why should not the board of missions sitting in its regular annual meeting in China, or at Calcutta, or at Constantinople, call a man to the work because they have heard from proper authorities of that man's qualifications for that call, which would be a call of God, and it would not come quite easy for a young man to decline such a call ; and perhaps the professors would see to it that some of the young men should not decline, whose only excuse was because they did not want to go.

Now if a mission called a man and said, We want you, sir, to come and help us, it would not be quite so easy to get away from such a call as that, and there would be more of mutual interest and more of moral responsibility in this matter. But there are also moral responsibilities on the other side in regard to calling a man. Many a missionary has said, "Oh, if I had only known something more of these facts! If I could only have been informed in regard to these things, what a difference it would have made in regard to our whole course of study !"

Let us then recognize the fact that while missions are supported financially by the churches, they are morally and spiritually formed upon the lines of the preparation and equipment they have received for the service, and this to a great degree must be their moral support. Therefore let it be laid on the missionary, as he goes forth, that he is bound to send back in frequent letters to the missionary society all that he can, intending to let them know of the work he is doing, the difficulties he is encountering, and the success he is winning.

Let me tell you one single fact in regard to my own history.

I was for three years a student, and I came directly from a missionary field, and I never got once during that time a chance to address my fellow-students in regard to the work in which my father spent his life.

PROF. J. D. SEVERINGHAUS OF THE LUTHERAN THEOLOGICAL SEMINARY, CHICAGO, ILL.

It has seemed to me in listening to an address which has been made on this subject in relation to working among Germans, and I have for quite a number of years done this—it seemed to me that a wholly wrong impression has been made by the first speaker. Whereas we might say there are Germans and Germans, perhaps also we should say there are foreigners and foreigners; and if these remarks were made as to the necessity of making our students go out among them in order to do missionary work, that work should be extended to the Irish population. We have some three hundred thousand Irish, and they are foreign people. It is true they have the American people's English language, but they are a foreign people and we have some fifty thousand of them in Chicago. That work should be managed in just that way, but it seems to me that if the special emphasis is brought upon the work of our own seminaries and we then speak of Germans and Scandinavians, we make a wrong impression. I am a Lutheran, and the Lutherans are a foreign people, but they themselves are a faithful English people. The Lutherans, being of a foreign population, have two theological seminaries in the city of Chicago. They have twenty-six in the United States. They are carrying on at the same time the work that is supporting them, and they are doing a grand work for themselves. The Lutheran church, which is very largely, at least two thirds or three fourths, made up of foreigners, is increasing much more rapidly than any other church. We have increased sixty-eight per cent, while the highest of the others is thirty-four per cent, according to the last census, and we are doing a work among foreign people that you Americans cannot do, and have not done in any theological seminary. We have a theological seminary that has been working with some degree of success among the Germans and Scandinavians, but we have not confined our labor to them, but have divided it very generally among the Irish and Jews and

Poles ; and of the latter, the Poles, there are forty or fifty thousand in Chicago.

A much better result perhaps has been obtained because we Germans look upon it as though we had a claim on these people, many of whom were Lutherans before and who, having been gathered into, say, Congregational churches or transferred to them, have now come back as our own people.

The church is enlarging in the inland states, and gradually we are taking hold of people who have possibly drifted away, but who are now coming back ; and we are of the opinion that the membership of the Lutheran church in Scandinavian lands, in Sweden, Norway, and Denmark, to say nothing of our Germany where I came from—that the people are much better Christians than are the Americans. These foreign people attend church services much better than the Americans do. Go into German and Scandinavian churches and you will find much better average attendance than in American, and there you will find more men : instead of two or three women to one man, in Germany you will find them about equally divided. We have one thousand lodges in the city of Chicago. I have said you have not succeeded in holding your own men, but they have scattered as no live church should ever permit them to do. But how will it be among the foreign population if you have not succeeded here among them in your own ?

Now after all what have you experienced in this kind of work among the foreign populations, or in the feeble German congregations that in all probability will finally return to their own first love and come back to a Lutheran church ? [Applause.]

I do not want to speak unkindly, I do not want to be unkind toward any denomination, but I want to say we look upon it in that way—that the remarks made here ought to have been confined rather to those portions of our foreign population which have no vital evangelical Christianity among them—the Italians and others that have been mentioned—and I think you would better leave your hands off the Germans and Scandinavians. We are fully able to take care of them, and we have five thousand ministers in the United States ; we have twenty-six theological seminaries, about that number of colleges, in all about ninety ecclesiastical institutions, seminaries, and colleges, and some one hundred and forty-four church benefactions of various kinds ; and

I think you might better advise your own people who furnish money for missionary work to not expend it in the work of making Congregationalists out of Lutherans.

PROF. H. M. SCOTT : I think our brother has given us a very clear view of the work among his own people. My years spent in Germany, however, did not give me a view which corresponds with his as to the number of men that went to church. I should state from what I have learned that not over four per cent go to church. There has not been a Lutheran church built in the city of Leipsic within the past ten years.

The work that we try to do, the work that the American churches have to do, is work that Prof. Severinghaus would not want to do. It is work against his convictions. It is work he would oppose on conscientious grounds. Therefore it is work that somebody will have to do other than the ordinary Lutheran. We do not attempt to proselyte from the Lutheran church, but we do feel we have enough to do to teach the Jews and Irish, and I might say I have good cause to be a Protestant in Chicago and take up the work among the Hebrews in Chicago and among the Slavonic races, and we have expended a great deal of money in this city doing work among people of that sort. I may say also almost everywhere we have had the co-operation of the young men of the better part of the Roman Catholic church in this work.

I thoroughly agree with the remark that there should be no attempt to proselyte a man who is a Presbyterian or a Methodist; and that in working among the foreign population, if we find those of the older generation who will not go to church, and rebel at the custom, and are going to let their children run the streets, it is better for some English-speaking person to take hold of that work. Of course the German churches should do that work. I do not think, brethren, we should get into one another's way. I do not think that one Christian man should try to get another Christian man from one church into another; but there is a great population coming into the Lutheran church, and if a man in Germany is not a member of the Catholic church he is probably a member of the Lutheran, and I thoroughly agree with our brother that we should not attempt to proselyte members of the Lutheran church into the societies of other Christian denominations; but there is also a large portion of the foreign population that will not be reached by the old method.

STANDARDS OF ADMISSION, SCHOLARSHIP, AND DEGREES.

BY PROF. A. C. ZENOS OF MCCORMICK SEMINARY, CHICAGO, ILL.

THE unity of the three terms included in this subject I suppose may be expressed in the question, How may a high standard of scholarship be secured and maintained in theological education? Standards of admission and standards of scholarship after admission and for degrees all tend to secure a high standard of scholarship throughout. To answer the question how this may be effected it will be necessary to glance somewhat at the conditions under which we are laboring.

There is certainly an ideal toward which all theological education ought to and does tend, but there are also certain conditions that circumscribe and limit the exercise of our powers in reaching this ideal. These conditions, as existing at the present day and in this country, tend to two opposite directions. On the one hand we have a demand for a larger and higher scholarship. Education is more wide-spread, and the minister is no longer the chief and only educated man of the community, to whom all others resort. He is surrounded in his parish by circles of men who are his equals in the privileges of education. If, therefore, the minister shall keep in advance of the laity in education, if he shall be in reality, as he is hypothetically, a leader of men, he must be trained up to higher standards throughout. The tendency created by this condition of our modern work is toward higher standards. But there is also a tendency in an opposite direction, arising from the great demand for ministers, especially in this country, where the growth of population is vastly in advance of the number of churches and ministers. This demand for more ministers leads to short-cuts and the lowering of the standard of theological education.

Now the question is how we may preserve the high standards without running the risk of a scarcity of ministers.

The answer must be sought in the distinction of different kinds of theological education. These must be kept more and more separate from one another and committed to different educational institutions. We already have various kinds of theological training-schools. We have the old type, in which the main purpose of all the training is to equip the pastor. Secondly, we have the theological school, which is a part of the university system. Then we have, thirdly, the school which is intended more specifically to train Christian workers. To these a fourth might be added, namely, the theological university; that is, a university in which all the sciences and, in general, all learning should be looked at from the point of view of the religious nature of man, and the curriculum should be accordingly laid out with a view to developing this nature in a proper way. These different schools must necessarily develop different standards both of admission and continuance and of requirement for degrees. In the old type of theological seminaries, the main purpose of which is to train up ministers to take charge of the churches, we find the best sphere for advancing and widening the ideal of scholarship. These institutions should insist on the most rigid and severe tests for admission. They can afford to do so, and in doing so they would be simply carrying out the ideals of their founders; they would be training a ministry worthy to stand in the forefront of society and lead.

Unfortunately there are difficulties that must be removed. We are confronted by a practical situation. There is a tendency in our various theological institutions to compete with one another for numbers. The prosperity of institutions is too often gauged by the number of students enrolled in their catalogues. This leads to the lowering of the standards. Students ill-prepared to enter on a course such as is mapped out in the theological seminary with reasonably high standard will go where the course is lowered to their capacity; and to get them seminaries lower their standards.

A congress like this will accomplish very much good if either by creating sentiment or clarifying vision or by devising practical means of co-operation it can arrest this tendency to compete for numbers.

Another difficulty in the way is the natural and inevitable criticism of the average theological curriculum. This criticism

comes from different sources and springs from different motives, but its effect on the whole is to produce the impression that the studies pursued in the seminary are practically of little or no value to the minister when at work on the field. The consequence is that students desire to make up their own course as they come into our institutions, and the natural effect is the demoralization of standards. There should be some sort of agreement or comity to prevent this evil.

Furthermore the typical theological seminary should recognize and co-operate with the training-school for Christian workers and the theological department in the university. The former of these types of theological school by taking all applicants for short-cuts and special courses would make it easier to maintain and raise standards of scholarship. The tendency of the divinity schools of the universities is more directly in the way of elevation. Here the standards are kept on a par with those of other departments. Here, moreover, theological training is professional training. It is on a level with medical professional training, with legal professional training. The quality of the scholarship required for admission into the theological department will be of the same nature as the quality of training required for admission into the medical or legal departments. Here there is also a possibility of different and more varied training, and upon the whole a hopeful field for progress. But to all these means for raising and maintaining theological education on a high level it will be necessary to add another, namely, the adoption of a larger variety in the ideals set before it. As at present constituted it is too much limited to the production of one type only of a theologically educated man—the average pastor. The church, however, needs trained men in other departments of its work, such as the administration of her affairs, the management of her charities, and the carrying on of educational work. Perhaps the Roman Catholic church is more in the line of an ideal in this respect than the Protestant churches. Its clergy are trained to carry on enterprises in all the various departments of the church's activity. They are able to undertake the education of the young in the parochial schools, the distribution of charitable funds, and the care of business interests. We are accustomed to relegate these matters to trustees, directors, and committees. Many of those to whom such interests are committed

have very inadequate ideas of their objects. Should not the seminaries include matters of such practical importance in their training of the church's ministry?

If these ideals, or ideals like these, were to prevail it would be easier to come to an understanding on the question of degrees. So long as theological education is, and is likely to remain, in a chaotic condition; so long as institutions work at cross purposes, it will be hardly possible to vindicate the value of degrees, or even attach any significance to them. Some will continue to say, as they have always said, that the candidate for the ministry has or ought to have higher motives and stronger impulses than those which spring from the desire to obtain a degree for making their work of preparation thorough. Others will maintain that as long as human nature remains what it is and so long as students for the ministry are human, they will be stimulated by the prospect of receiving permanent credit for their work in a degree. As between these two sides the question of the value of the degree will remain an open question. As long as a degree may be obtained without much labor in some of our institutions and is made the goal of the severest work in others, there will be skeptics as to its value as well as sanguine believers in it.

What is needed, therefore, is that the truly chaotic condition in which theological education is confessedly found at present should be reduced to some form. This can only be done by conference and comparison of views. We are only at the beginning of the work. I have limited myself to speaking of what is under the circumstances desirable. The time must come when we shall consider more carefully what is actually attainable and by what means it may be obtained. This conference has taken a long stride toward the raising of standards of scholarship in simply bringing us together to converse in an informal way and understand each other's minds; it is to be hoped that what is thus gained may be retained and used as the foundation of further progress in subsequent conferences.

PROF. FRANCIS BROWN PH.D., D.D., OF UNION SEMINARY,
NEW YORK, N. Y.

I have been interested in the remarks of the speaker, but would say that on the one hand the theological seminary is not a

church, and was not intended for the spiritual training of future ministers, but for their intellectual training. On the other hand the seminary is not a scholastic body; that is not its province. Its province is to see that it trains men well, intellectually, to the work they are anticipating, whether they are looking to the work as pastors, or men of administration, or whatever the work may be. Of course we have to take account of the circumstances in which we are placed; it is not, however, necessary for us to be contented with those circumstances. If there is one point in the remarks of Prof. Zenos to which I should be inclined to take exception, it is his remark concerning admission, based on the claim that we ought to consider the demand for ministers as one controlling element in the theological seminaries. Now this demand for ministers no doubt exists, but it is partly legitimate and partly illegitimate.

Suppose the Christian bodies here represented were thoroughly agreed that we put no man where another man is already doing the work. Suppose we had this practical church unity among ourselves. You would find ministers enough to take the vacant places, and the supply of the demand for ministers would surprise many of you. It appears, therefore, in the long view, that theological seminaries have to consider not how they can bring a larger number into the fields, but how they can train them better for the work. It is the cry to-day that the men who go into the work ought to be better trained; we ourselves ought to be better trained, and we ought to see that those going into it in the coming years are better trained. There are a good many aspects of the question, and Prof. Zenos has indicated some of them very clearly.

The question overlaps the subject which comes up a little later, viz., "The Relation of Seminaries to Colleges." We have men come to us with all kinds of preparation. Men come to us at the end of their senior year who would be better fitted for their work if they had come at the end of their sophomore year, and the question comes up, Should not the seminaries have a standard for themselves, say to themselves and the world that there are certain conditions which must be complied with before applicants can be received for their course of theological training? We are looking toward that standard and maybe we shall reach it.

I think we need a good deal more firmness in dealing with

men on the basis of their scholarship, a good deal less of the indulgence that those who are interested in the work of the church are naturally admitted to feel toward those who are pressing into the work. We need to keep ourselves face to face with our own duty more constantly than we do. So much negatively.

Positively, I believe we need to stimulate men to closer intellectual work. I do not speak pessimistically; I do not speak as representing a seminary in which intellectual work is below par. But any theological seminary in the land will show upon its roll a number of men who are doing an amount of intellectual work by no means in proportion to that which their brothers in the medical schools are doing. They are not under the same pressure. They are not with the same self-abandonment dealing with the problems before them. It is a matter of every-day observation in New York and in every city where they can be contrasted. I am speaking of course in general terms, and this has a relation to the question already considered, the question of pecuniary aid to students. I do not like the term. I believe all pecuniary rewards made to students should be applied, not on the basis of pecuniary need, but on the basis of scholarly attainment. When we reach that point we shall have done at once with all the difficulties and problems that arose in various forms in our discussion of this subject. We shall put the stimulant where it is needed and not where it is not needed. And again, we shall feel the necessity of a combination which I believe will some day be church unity, though not church uniformity.

The point is this, that seminaries are not justified in helping men into the ministry because they are poor. They will see by and by that their duty is to point to possibilities in intellectual attainment, fitness in the precise sphere of work, for which the seminaries were established, and will urge men so far as they need urgency by offering them such prizes as may properly be offered as a reward for scholarship, or otherwise on the basis of real scholarly acquisition. No doubt, until there is some general agreement the seminary which takes the lead will lose in numbers, but I for my part would so lead. Let it stand for just that principle; if it loses, it can afford to lose on that basis.

I was quite interested in what the speaker said regarding the widening of the sphere. I hope we shall see that done more and more. With reference to degrees, that too overlaps—it touches

the relation of the seminary to the university ; and I am strongly of the opinion that theological seminaries should not give degrees unless for high scholarship. As to the value of the theological degree and the substance of the thing it represents, I have no question at all. It ought to represent a large degree of theological knowledge ; that acquisition that comes only from years of patient, painful toil ; the only certificate of earnest work that is worth having. It seems to me that while I recognize gladly that plan, men who can take the time ought to have a thorough training for the part to be taken for successful work. They should be trained to do the work as assistants to the pastor.

The tendency we ought to foster and promote is one toward higher, and steadily higher, standards of scholarship, and I am sure it is not in conflict with the demand that the students shall be men of spiritual power. It simply means the equipment of men who will by the use of their faculties bring to bear their deep spiritual life upon the world in which they live.

THE ADMISSION OF THE STUDY OF SOCIOLOGY TO THE CURRICULUM OF THEOLOGICAL SEMI- NARIES.

BY REV. S. W. DIKE, LL.D., OF AUBURNDALE, MASS.

OF course a man cannot say much in ten minutes on a subject as new as this which has been assigned to me.

Why train the ministry in sociology? is the question that we are asking ourselves. I suppose the answer is, Because the work of the kingdom of God finds an expression in human institutions; it seeks to mould human society, is created by it, and it is necessary for all ministers or those engaged in Christian work to understand the principles of human life and the operations of human society.

Where shall we train the ministry in this sociology? We shall be obliged to train men, if we wish all to become acquainted with this subject, where we best can. A large number of men who are now engaged in active ministration have passed out of the theological seminaries and colleges, passed out before the touch of sociology came unto them. It is of the highest importance that this class be reached. This can be done by university extension, correspondence schools, and individual effort; and this, let me say, should take the place as fast as possible of that desultory reading on social subjects which many imagine, innocently enough, are sociological studies.

A student lately wrote to me regarding a list of books which he enclosed, and stated he had read them and wanted I should add to the list and suggest studies in regard to sociology. The first thing I did was to tell him that not a single one of the books was properly a treatise on sociology, but they were simply discussions of some phases of social problems.

The idea in my mind toward which we must work is this,

that so much of the science of sociology as is possible should be taught in the college and university preceding the work of the theological seminary, just as we teach Latin, mathematics, literature, etc., in the college and university, while the seminary confines itself to the Christian application of those sciences and subjects there taught.

This we shall do more and more as the seminaries and colleges work in harmony, and we shall find by and by that men will come to the seminary with more of a training in sociology than the seminary, if it has them all the time, can properly give without interfering with the work that falls exclusively to it.

I think therefore that colleges as fast as possible should be encouraged to open courses of sociology, and that those whose future lives will be in legislation, in editorial and other literary work can be trained in it far more economically. That will leave the field clear for its Christian application in the seminaries. And let me say just here that the work of sociological instruction will not go on with any very certain progress until we come to define to ourselves more clearly than is done generally what sociology is.

We talk about "sociological" problems on our programme when we mean only social problems. The same may be said of the use of the terms "religious problem" and "theological problem." We may discuss religious subjects without treating them theologically, or we may treat them theologically, just as we might deal with religious subjects under the term theology.

We need clearly to understand the difference between the two, and as fast as possible to secure instruction in sociology in the college and university, and in the Christian application of sociological principles in the theological seminary.

In this way men will get clear ideas of the field and work, and it seems to me that we waste a great deal of time by the desultory way in which we are now at work.

We may begin in different ways. We may begin with the study of social institutions or social facts; but more and more we shall insist that all ministers shall be trained in sociology.

Of course the theological seminary has got to do a great deal of this until the college prepares the way for it. But there will ultimately be a readjustment of the work between the college and the seminary, so that we may not crowd out the work that falls

to the seminary or needlessly take the field belonging to the colleges.

THE CHAIRMAN: The subject of the sociological training of the ministry is on the docket of the general session for to-morrow evening, and therefore was not included in the programme of this section, but it should be considered in connection with the curriculum.

PRES. GEORGE A. GATES, D.D., OF IOWA COLLEGE, GRINNELL, IA.

I beg to assure the gentlemen present representing the seminaries that I should not assume to stand before them, because I am not engaged in their line of work, and so must speak with becoming modesty.

What I say will be only a few words, not attempting to go into technology, for which you would not thank me, but to express a conviction that I hold.

I have an idea that Protestantism is on trial now in a way it has not been before. And I do not know what use there is of my standing here, unless I speak as I think; and therefore, laying aside all modesty, I will address myself to what is on my mind.

Dr. Pierson told us the other evening, "Protestantism is a failure." What did he mean? I suppose he meant something when he said that. And I heard a man who occupied for years a leading pulpit in Boston say, after he had been in the ministry thirty years, that it took him eighteen years to slough off his theological-seminary ideas. That is a saucy thing to say, but he said it. I will not give his name, for he is dead, poor man, and cannot defend himself, but that is what he said. What did he mean? I asked a professor of theology what he meant by it, and he said he did not know. Do you?

Sometimes I wish we could go through a process that our churches do for which we have no English word. I wish we could be turned until we could get our bearings a little. What does it mean when Dr. Pierson says that only two or three per cent of the workingmen of England ever go near a church? I do not believe such a fact as that means nothing.

Some of us owe all that we have in this world to the influence and opportunity which the theological seminary has afforded

us, and I should be sorry to say anything which would militate against it. But we should face the facts without flinching or trying to argue them away if they are there.

The Protestant church is losing its hold on a large part of the population, and losing it more and more. What are we going to do about it? To say it is doing better than ever does not meet the issue. It is not. The Roman Catholic church is beating us out and out.

It does my heart good to go from cold North Germany to South Germany, where there is a little warmth among the Catholics. It does me good to go from a Protestant church in America where the poor do not go—I almost said cannot go—and go into a Catholic church where they have a word of welcome and feel an absolute equality with every one in the church. They are beating us. What do I mean by saying they are beating us? Well, I say this.

I think sometimes there is no Protestantism except, perhaps, at about half-past ten Sunday morning. We have got into a rut. Sometimes I wish every preacher's voice could be stilled for six months—I know I should make less noise than now, but I do wish it. I think it would do some good. The people call it serving God to go to church. It is not serving God. It is serving themselves, nine times out of ten. Serving God! Calling going to church serving God is one of the worst misnomers.

When you raise the question whether we should teach sociology, we are delighted with that idea. Study the social problem. To my mind, when you raise the question whether the seminaries shall undertake to train men in a knowledge of the social problem, it is a most absurd question. It is something almost as absurd as that which the Congregational Club in New York discussed one evening: "Can business be conducted on Christian principles?" That was a spectacle for God and men and angels, for Christian men and ministers to stand up and discuss such a question.

What in the name of the Lord is the ministry on the earth for? No business has any right to be in God's world if it cannot be conducted on Christian principles, unless the world has already sold out to the devil. They ought to speak out, even if a good many pews of influence are vacated on Sunday. (I do not believe we should have rented pews, anyway.)

That is what I mean when I say I wish Protestantism could get out of its rut. It has got into one, and I believe ministers should be trained with sense to go into the miserable sin-burdened world—not to go into a controversy on theology, but to come forth as witnesses of Jesus Christ and his law of love ; and they must carry it into every department of human life. It has seemed to me that our Protestant pulpits do not stand for that as much as they should do. Perhaps for the reason that the ministry of my time, fifteen years ago, were not trained to do so. I went out into the ministry as ignorant as a new-born babe. I got no training ; I do not know if it was the fault of the seminary. And we ought to recognize the fact that the church has to be made over in order that the ministry can meet the demand. The law of evolution would prevent us from thinking that the past was going to be thrown away, but the past is our doom unless we are going to let it develop into blossom, that is, to go ahead.

THE RELATION OF THE THEOLOGICAL SEMINARIES TO THE COLLEGES.

BY PROF. A. G. LITTLE OF THE GARRETT BIBLICAL INSTITUTE,
EVANSTON, ILL.

I THINK it was that clever woman Mrs. Carlyle who said it was the mixing of things that was the great bad. I hope I shall not get the discussion of sociology mixed with the topic which is specially under consideration now. Let me begin by taking up the remark of Prof. Brown touching his expectation that some day the theological seminaries may be strong enough and brave enough to maintain their own standards of admission, and to say that they will accept from the many thousands that come to them only those who can pass examinations or who can give proof they have already passed satisfactory examinations in certain subjects. Now let me call attention to another remark of his, namely, that there is a great pressure into the ministry, and an urgency to begin the ministry very early, part of which pressure comes from legitimate and part from illegitimate sources. I think there is altogether too much of a love for numbers in these days, as though the efficiency of the entire ministry could be ascertained by the number of ministers you can win. You can no more do that than ascertain the efficiency of the course by counting the electives. There are some useful and some useless ones, and some which encumber and some that are valuable.

I want, however, to remark in modification of that statement that this urgency to enter the ministry and to get at it very early is not all an urgency to be found in the theological profession, but partly due to the strain of American life. The medical profession suffers from it. The legal profession suffers from it. They may not suffer to the same extent as the ministry, but it is the simple fact about American life that every young doctor, every

young lawyer wants to go out, practically, as soon as he possibly can, no matter at what expense, just as the young minister wishes for a charge as soon as he can get it, no matter how illy qualified he may be for it. It is well for us to see that it is not simply a part of the life of the church, but is part of the general life of the American people.

The next remark I care to make is that the notion that college preparation is the ideal preparation for the theological seminary really needs some analysis and some examination. To use a Darwinian term, that notion is vestigial in this country. It grows out of some of the peculiarities of our early history. In our theological seminaries we are disposed to regard it as far easier for us to teach young men who come from the college; but on the other hand we are by no means ready to say that the college course is an ideal preparation for the seminary as the college course now exists in this country.

It needs a somewhat more striking modification before it can be said to be an ideal course for the Christian minister. If the seminary is the intervening step to the Christian ministry, why do I say that the idea that the college is the necessary preparation school for the seminary is vestigial?

The fact is that our three earlier colleges, Harvard, William and Mary, and Yale, were hardly anything else but theological schools; they were hardly anything else but preparatory schools for the ministry.

Harvard.—The course included two years of logic and something of physics; two of ethics and politics; two of mathematics (including, however, only arithmetic and geometry), the equivalent of four years of Greek and one year each of Hebrew, Chaldee, and Syriac. Latin was excluded as something that must have been mastered before entrance, its conversational use being obligatory upon all within the limits of the college, in place of the mother-tongue, which was "to be used under no pretext whatever, unless required in public exercises." The Bible was systematically studied for the entire three years, Ezra, Daniel, and the New Testament being specified. A year was given to catechetical divinity. Daily prayers must be attended "at six o'clock in the morning and five o'clock at night all the year long": at which time the students were required to read "some portion of the Old Testament out of Hebrew into Greek, after

which one of the bachelors or sophisters should logically analyze that which was read."

Concerning degrees it was ordered that "every scholar that on proof is found able to read the originals of the Old and New Testaments into the Latin tongue, and to resolve them logically; withal being of godly life and conversation; and at any public act hath the approbation of the overseers and masters of the college, is fit to be dignified with his first degree."

First, Latin ceased to be required in conversation, and though Virgil and Cicero became a part of the instruction. Chaldee and Syriac were omitted, though Hebrew long remained. After a time there was added to the course something of geography and, in a limited way, of physics. Not until near the Revolution was any attempt made to organize the instruction into a system by establishing departments or courses. This change marks an epoch in the development in the Harvard curriculum. All instruction was thrown into the four groups, (1) Latin, (2) Greek, (3) Logic and Metaphysics, (4) Mathematics and Natural Philosophy; each of which was put into the exclusive charge of one man.

The very foundation-idea of the college was the theological want. The president and members of the association were generally the prominent scholars, the theologians, and political leaders of the community and the time. The college easily came to be the arena upon which, or the interest about which, were fought those terrible logomachies of dogma and doctrine. These required, as they had, the best learning, the shrewdest insight, the most politic minds of the day.

William and Mary.—In the organization, besides the grammar school for teaching the Latin and Greek and a school of philosophy, including mathematics, there was designed to be a third, and one to which these were to be in the main supplementary and subordinate, in which should be taught divinity and the oriental languages; for it was part of the original plan, running back through the years to 1619, that the college when established should be "a seminary for the breeding of good ministers." Governors and visitors were required to be members of the Church of England, professors to subscribe to the Thirty-nine Articles, and students to know the catechism.

Of the curriculum of the Revolution less even is known than

of that of Yale of the same period, and far less than that of Harvard. All were of English pattern, though modified in time by local conditions. History seems to have had an earlier prominence in Virginia than in the colonies north. The general course covered three years and included the five departments, Greek, Latin, mathematics, moral philosophy, and divinity. It was classical and prescribed. For one hundred years the speaking of Latin in original composition was required twice a month. Meagre as it all seems in the light of inadequate record, it was nevertheless "a school of the prophets," outside divinity. It was a place where independence grew, but where tolerance also thrived. Its teaching has been described as after the Oxford order of human ties: the abstract as the foundation of the concrete; everything for discipline; the ancient languages before the modern; the laws of right rather than those of matter.

At *Yale* there was founded in 1755 a professorship of divinity. In 1722 a religious test was introduced into Yale, all the officers of the college assenting to the platform in 1753.

That was a theological school I think, sir, tested by what was found in the curriculum of Harvard, William and Mary, and of Yale College when originally established.

Our colleges are no longer schools such as Harvard was originally. In Germany the gymnasium is necessary for entrance upon the state service. But here the theological seminary has interposed, not in every case, between the ministry and the college. The college is not always regarded, either by the ecclesiastical authorities or by the theological seminaries, as indispensably necessary to them. The result is that these theological seminaries have increased in the land, and the colleges have become more and more secular in their teachings, and the sciences have been pushed there until the physical sciences are dominant in the modern college, until it is difficult to find a man who can read ordinary Latin without the help of a vocabulary; and it is extremely difficult to find a man who can when he comes from the college read Greek with fluency.

It is well for us to see that these things are changed if we are going to demand a high grade of scholarship. It seems to me we would better take up Prof. Brown's suggestion and state what we demand as the preparation for entering the seminary, instead

of saying, "Go to some college and bring a diploma and then you are ready for the work we want you to do."

Unhesitatingly I repeat, I prefer to deal with those coming to me from the colleges rather than with those who have not had any preliminary training, but just as unhesitatingly I say the time is here for us to say whether the colleges are giving the men the kind of instruction they ought to have to do our work.

It is time to say whether the transformation which has taken place that shows itself in the dominance of the physical sciences and the modern English, the breaking up of the old curriculum and the creating of more optional studies, that means the bringing over of the roof of the German system and putting it on the crude foundation of the American system—to say whether that is the best thing that could have happened for the theological seminary.

I want to say just a few words about the seminaries themselves. I do not think we can discuss this question unless we make up our minds what the seminaries are for, what we are trying to do. I think we should look the fact in the face that the seminaries are denominational training-schools. They are not generic Christian training-schools, but are denominational training-schools. We can have two kinds—the narrow, where the entire energy of the instructor is brought to the work of training the man in the denominational spirit and making him a useful instrument for disseminating what shall be the views of his seminary; or we can have the larger, in which men are perfected intellectually, but where the great effort is to make men Christian ministers who shall be true to God and Christ. According as we have the narrow or the large idea will be our views of the kind of preparation we want. As to the men, if we have the narrow ideal, we should select them for their facility and great capacity, receive and train them to intellectual suppleness and skill which will make them very powerful in the work we want them to do, namely, to stand fast by the denomination and push for its interest. If we have the view that we are to train the ministry for the greater glory of God, then pick the men who have the most fitness for the advancement of his kingdom.

MR. BLATCHLEY.

Let me speak a word from the standpoint of the student or lay member. I was very much surprised when I heard so much stress laid on the training of the intellectual and none at all on the spiritual powers needed in the work. I urge the training of the student for spiritual power. I think the lack of it is the reason so many millions of people do not darken the doors of our churches.

Take my own experience. Four years ago I entered the seminary, and I have often talked with the students on the subject. They have said, "We feel we have no influence, no spiritual power." They named some one, and said, "When we are near him we feel we are near a man of great spiritual power." I think the tendency is to give all to the brain, and to give little or nothing to the training of the spiritual power. "Not by might nor by power, but by my spirit, saith the Lord."

If you make a college training requisite to entry into a theological seminary, there will be thousands of your very best men who will not go into the ministry at all. I for one should not be in the mission work if Pres. Fiske had made me show a diploma. I should be kept out of the Christian work. The theological seminaries are going all to brain and none to the spirit, and the sooner you find that out the better.

We need men who have power with God, who are baptized with the Holy Spirit. Men go to the seminary to study how to win souls; if they are not shown how to have and use the spirit of Christ, I think it is a strange comment on the theological seminary of the day. There was but one educated man among the twelve apostles: they all had the spirit of Christ. We do not want to give all to the brain, but we want the spirit; and it would not be right to keep men out because they have not a college education.

PROF. BROWN: I am very much interested in what the gentleman has just said, and in all that I said I should be sorry if I had uttered a word which conflicts with his remarks. What I said, what I am prepared to stand by and defend, was that the theological seminary is not an institution founded for the purpose of specific spiritual training, but for the purpose of intellectual training. Every professor as well as every student is bound to do

his utmost to maintain a high spiritual state in himself and those about him, and the arrangements of a theological seminary must provide for that as far as possible. If the topic had been spiritual training in seminaries I should have had something different to say; but my point is this, that the seminary, recognizing the spiritual power within its men, is supposed to so train them intellectually that they are provided with the necessary amount of intellectual dexterity by which that power is brought to the sinning, sorrowing men about them.

THE RELATION OF THE DIVINITY SCHOOL TO THE UNIVERSITY. TO WHAT EXTENT CAN THE DIVINITY SCHOOL SHARE THE ADVANTAGES OF THE UNIVERSITY?

BY DEAN E. B. HULBERT, D.D., OF THE DIVINITY SCHOOL OF
THE UNIVERSITY OF CHICAGO, CHICAGO, ILL.

PERHAPS I can make the wisest and best use of my time, which is limited, in speaking from my own experience and observation. I have been for a number of years connected with what is known as the Baptist Union Theological Seminary. The seminary during most of its history was located at Morgan Park, a village some twelve miles from the court-house of this city. A year ago the theological seminary became connected in an organic way with the University of Chicago. The university is planned on a large scale, and while provision is made for the instruction of young men in college in the freshman, sophomore, junior, and senior years, and the usual college degrees are conferred, the university is primarily for graduates, and the graduate school of the university has chief consideration.

The young men in the graduate school have already completed their regular college courses and have taken their bachelor degrees in arts and are looking to the degree of Ph.D.

A year ago our divinity school became the theological department of the university, and we have had one year of experience in connection with the university, and we think we have gained and are gaining many and immense advantages from this close relation. Of course the most patent, the most obvious, is this, that our students are admitted to the classes of the graduate school of the university, to certain classes, to certain departments. They are admitted to the departments of theology, ethics, political economy, political science, sociology, history, comparative religion, and English. Each of the departments is a great school

in itself, and our young men have the privileges of the classes in these various departments.

Our young men go to every one of the departments, but perhaps the department they are most interested in is that which we have already heard this afternoon so earnestly, eloquently discussed, the department of sociology. Every one of the young men is interested in it more or less. This to-day represents a great idea which is becoming more and more prominent, and which is to have greater and greater power in the days to come. Our young men take very kindly to the department of sociology, and every one of them feels that in order to be equipped in the last decade of the nineteenth century it is necessary for him to be acquainted with the elements of social science. There is an important advantage which the seminary gains from its contact with the university.

We have some eighteen or twenty professors in the divinity school. We have in fact four divinity schools; we have the graduate, which admits only college graduates, then we have the English, the Danish and Norwegian, and the Swedish. We are caring for the Scandinavians as well as the American brethren, and caring for men who have not had college training as well as for those who have had the best advantages of the best schools. But right along with the twenty professors are the twenty professors of the classes to which they have access. So that our divinity school, instead of having twenty professors, is really equipped with forty or fifty more. It means a vast deal for the divinity school. I do not know that this is the highest benefit they derive from their contact with the university. We have, of course, large libraries; each department has its own. The divinity school also has its own, but it could never afford such a variety as is afforded the students by the use of these great department libraries.

But what is of most significance and value to my mind is the great influence its contact with the life of the great university exerts. The university itself throbs with life, and our young men are there and in vital union with it; and I believe it means a vast deal for them.

All sorts of ideas prevail among the students of a university; they are all college-bred men, men doing real earnest work—hard, original work; they are thinkers. There are fifty or more

scholarships, which are held by fellows. They come into contact with these men. It is a kind of little world in which they live. It is a miniature of the world in which they are to live by and by. If they were separated, living apart, where they would get their own little narrow notions and conceits, when they got into the world many of them would not know whether they were standing on their heads or their heels. But now, though they may not know just how to grapple with the problems of life, they know how to grapple with men.

One question we raise, and that is how far a divinity-school student avails himself of the privileges of the university. I have no doubt that individuals and students must be held in restraint. He is at the school that he may be equipped with the things that will best fit him for ministerial work, so that the curriculum of the school must first engage his attention. Thereafter if he has time for other work it is given him in the graduate school. We break up the work into minors, and each year we require fifteen minors or parts, and in the three years forty-five minors are required. In the seminary we prescribe thirty-one or thirty-two minors, so that only one third of the studies are elective. When a man goes from the university he goes with a good theological training in certain special studies, which it is his privilege to appreciate. How far we are going to be able to carry this out is somewhat uncertain. I think we could soon destroy the divinity student if we allowed him to roam as he pleased about the departments of the university, and he would come out after three years without any special training.

The student needs something of life, and he gets it in the university and not in the divinity school. If they could get a grounding in sociology before they enter the theological school it would answer for something. But the divinity school needs to be abreast of the times, and I believe it should provide for that new subject from now on.

PROF. H. M. SCOTT.

I should like to say that our American system spreads out our training, and thus we have too many things, so that the ordinary man when he leaves college with his degree is like the prophet's

pancake, baked on one side and the other side is pretty raw. We do not hear in our college work here in America of any man such as we hear of in Germany, who knows Virgil by heart half off or more. We find no man who has gone down and got his second breath in one great study. I think a man ought to go to the bottom of one or two great subjects. It is better to climb to the top of one mountain and look at all the mountains from the top of it than spend time running up half a dozen hills. And the tendency has been to spread the student's powers over too many things, over calculus, over chemistry, etc., which are important, but not so important that a man who knows one to the bottom can afford to drop the other. I find, for example, that the men who come to our seminary know very little about the history of our own time. They have usually given all their time to other things. There are very few men in the seminaries, professors or others, who are able to translate Hebrew into Greek, or to lecture in Latin to the men. Therefore I think we are spreading it out and making it too thin.

There was a friend of mine in Germany who said, "The way I learned Greek philosophy and Latin history was by reading all the Greek in existence and all the Latin in the world down to the second century after Christ." By reading them over and over again he mastered the whole literature. We want more thoroughness in three or four lines of study. Now the young man never gets the full benefit of the whole of any subject.

MR. CAPPUS OF INDIANAPOLIS, IND.

I am not a theologian. I have been a teacher for the last forty years, and am very much interested in this discussion. Sitting still here, I came to the opinion that if you gentlemen who have charge of the instruction of the theological students will adopt the course that Prof. Brown has indicated I think you will solve the problem. If you do not feel it you will not accomplish it. You have to feel it, you have to be convinced that a thorough education is necessary for the minister of the Protestant church. Some years ago you may remember Bishop Spaulding of Peoria, with whom I have the honor of an acquaintance, made a grand

speech, I think it was at Washington, which led to the establishment of the great Catholic University at Washington. In urging it upon the bishops, he said: "Gentlemen, it is necessary that our young priests be better adapted. They cannot meet the demands of society. It is foolish to send them simply through a theological seminary. They must know more than what they learn there."

In Germany they have a better system I think than we have here. No student of theology is allowed to enter a theological seminary before he has first absorbed a college course or what the Germans call a gymnasium for the mind. Then he enters a university, and studies there perhaps two or three years before he is ever allowed to enter a theological seminary. Now just see what a training is necessary to become a member of the theological seminary. As one has indicated, they come from the workshop or plough and enter a theological seminary. While I have nothing to say against the plough—I honor it—or the workshop—I honor that too—but, gentlemen most of you are theologians, and are better acquainted with the history of the church than I am—I ask who was it trained the apostles, who was the man that formulated the Christian religion, who was the man that was the thorough philosopher, skilled in Greek philosophy, Hebrew philosophy, and knew more as a scientific man than all the apostles put together; was it not Paul?

Gentlemen, this should be the greatest argument our language affords. Theological students should have a better education. When they have a better education, then they will do better work. It is very well to have a great deal of zeal, that is true; but you know that zeal without knowledge is a dangerous thing. Therefore as a teacher I urge taking up the idea of Professors Brown and Scott and others and educate the minds of your students, that they may be well prepared before they enter a theological seminary, have a standard and follow it out, as Prof. Brown says. Though the numbers may fall off, what of that so long as the quality be better?

Some of you have taken a very pessimistic view of our Protestant church; you say that Protestantism is a failure. I come from the very city where the great Luther stood before that audience and said, "I will not, I cannot." And he was a man just like St. Paul, a man of the strongest convictions. When he

was warned not to enter the city he said he would enter it if there were as many devils in the city of Worms as there were tiles on the roofs of the houses. Get such men into the ministry, men of conviction, men of such knowledge as Luther had, and then you will see that Protestantism is no failure. If you do not like it, get out of it and go into the Catholic church and put on your flashing robes and all that. It were better to stand together and help our theological students; give them first a good thorough university education, and then you will see what we have, then you will go forward and move mountains, provided they are men of convictions.

THE ENGLISH BIBLE : INSTRUCTION IN ITS USE IN PERSONAL WORK.

BY REV. R. A. TORREY OF THE BIBLE INSTITUTE, CHICAGO, ILL.

I WISH to address myself to just three points ; first, the importance of this instruction ; second, the lack of it ; third, the method of it.

First, as to the importance of it. The importance of it is three-fold : first, for the practical functions of the preacher himself when he graduates from the seminary. I presume we all admit that the object of the seminary for the most part is to turn out preachers, and that one of the chief functions is to win souls to the Lord Jesus Christ. Souls are won mostly through personal work. The Bible is the instrument given us for that work. Unless the student is trained in its use he goes out unequipped for the work, and it is to train him for it that the theological seminary was founded. I do not believe many persons are converted through preaching. They are prepared to be converted, they are awakened, but the clear, decisive result comes from hand-to-hand work.

It would be a very gratifying thing to our vanity if we thought we could so preach with such force that people would be converted through the sermon. In point of fact that is not the result of our preaching. One of my friends, a most successful and powerful preacher, said he could not point to a single individual that he clearly knew was brought to a final decision for Christ by a sermon. He had led a great many men to Christ,—I presume there are very few men who have led as many to Christ as he had,—but he said it was not by his preaching, though his hearers were thus prepared for conversion. The final decision came from hand-to-hand work on the part of the preacher.

When a man goes out of the seminary qualified only to preach he cannot go down and take hold of a soul ; he is like a fisherman who goes out to fish and who knows how to bring his fish to the sur-

face of the water but does not know how to land it. That is the position of many of us when we come out of the seminary. The true minister's work is outside of the congregation that gathers to hear him on the Lord's-day. A large proportion never come to the church. They will not come to the ordinary or extra services of the church, and yet they are souls for whom Jesus Christ died, who must be won for Christ; and the preacher in the community is the man who wins them to Christ, and it is only by hand-to-hand work, and if he does not know how to do it he is largely a failure.

We learn the importance of this work of instruction when we see it tends to fit the minister as a trainer of others for Christian work. The minister should know how to use the Bible and should know how to get into the class-room and train people to do similar work, and he is largely a failure in the work of the ministry if he cannot. And it saves the minister from mortification. It is a most mortifying thing to have the leadership of a church and among people who are better able to do the work than the minister is. He sees this brother and that brother sitting near him with the open Bible in hand and leading others to Christ, and he cannot do it.

A pastor from Cleveland once said to me,—and one in the room here to-night,—“That man takes his book and leads to Christ people with whom he comes in contact on the car, in the street, and in the place of business, but I cannot; it is most mortifying.” And this is the position that many of us are placed in. The knowledge we have gained is exceedingly useful, but when it comes to definite work, to lead a soul to Christ, we cannot do it, and there are a dozen members of our church who can. To save a minister such mortification he ought to be trained in the use of the Bible in the seminary.

I do not wish to appear as a critic. I do not believe much in the critic; I do not believe I have the gift of criticism. I appreciate the work which is being done by the theological seminaries and think they are not teaching too much along any line.

I believe what Prof. Scott said about spreading things out—we sacrifice that which is of the greatest and most practical importance to that which is of the largest speculative interest. There is that danger to-day. I will simply say this: that in times past there have been seminaries in which instruction was given in the practical use of the word of God in leading men to Christ. There have been; but it was placed in an entirely secondary position as an optional, and the result has been we have come into contact with graduates of

theological seminaries who do not know their Bibles, and when you say to one of these men who are supposed to be qualified, Won't you go and lead this soul to Christ? he has been unable to see how to do it. If you ask that young man to give you the history of a controversy he can do it, but if you ask him to sit down and lead a soul to Christ he does not know the first thing about it.

Two minutes to the last point—the method of study. It seems it should be twofold : first, in class work and lectures ; second, practical experiment under experienced leaders.

First, class work. There are five points :

1. Instruction how to use your Bible so as to show men their need of Christ.
2. Instruction how to use your Bible to show them from it that Jesus in truth is the Christ.
3. What they must do to be saved through Christ their Savior.
4. To meet from the Bible and confute and remove the difficulties that lie in the way of personal acceptance.
5. To show how any man once started in the Christian life can make a success of it.

That is what men in our theological seminaries ought to be able to do, as they do it in the seminary of which I know—the Chicago Seminary.

But above all, friends, I believe we all stand confirmed upon this point, that the business of the theological seminary is to train men to go out into the world among men and women and win them, and to do it they must know their Bibles. I believe in a thoroughly educated ministry.

Question : That brother in Cleveland who was so successful in saving souls, did he have the benefit of a college education?

Answer : He was a business man who was trained in the use of the Bible ; I do not think he was a college-bred man.

TRAINING OF THE SPIRITUAL LIFE IN THEOLOGICAL SEMINARIES.

BY PROF. CHARLES S. NASH, D.D., OF THE PACIFIC THEOLOGICAL SEMINARY, OAKLAND, CAL.

I CAME prepared to open a discussion, not to give you my opinion, and I am sorry the matter is not to be discussed. I wished to open up that upon which we might have different opinions, and I hope still to keep within the limit of my time, so that others may speak on the great subject.

We all believe there should be spiritual training, but I do not know that we all agree that the faculties should provide for it in the arrangements of their institutions more than at present. But I come before you to favor that.

We ought to do for the students what they need done for them and what they most need to have done for them. I do not mean that the theological seminary is to do anything for any man who presents himself entirely unfitted. We must have our limitations beyond which we must not go in training them. But we must train them to preach. They have to lead the people in practical work. We have to train them along this line. The minister who can simply preach and cannot lead them in practical ways of work is not half equipped. He has no work to do. He must train the individual souls that come within his reach to stand for themselves spiritually, to become independent of himself, of their fellows, to depend on the Bible which they can handle for themselves. The minister has to put each Christian on his feet so that he may walk forward in the heavenly way. He may do much, but he cannot begin to do all if he does not know how to do that.

Years ago, not many years ago, our theological seminaries first taught the young man how to preach. They said a few words to him about method, not many. More recently they have arranged in their curriculums for teaching method. They are training minis-

ters to be generals and to lead forth an army, and we shall not be able to go back on that. I got very little of such training, but we are getting it now. I believe we must keep advancing, and put into the curriculum that which is not there now. Do you think all the students who come to the seminary are perfectly sanctified? Do you think they understand how to maintain a high degree of sanctification? They are often needy in these two ways. The average student does not understand how. One of my friends told me that he did not become a Christian until his senior year in college and went at once to a seminary. What do they know about the Christian life when they come to the seminary? I should like to know if they are not babes unable to walk. There is nothing for them to do but preach, they think, when they come out, because they have not been taught otherwise. I speak of the seminaries I know; I hope the rest are different. And when I say we let the student forage for himself, we hope the pastors of the city or town will do something for him, and we take it for granted he understands how to sit down with his Bible for meditation and prayer.

I am here to say that it seems to me the duty of the theological seminaries to take hold of their students in the matter of spiritual training, to instruct them in it, and sit down with them and teach them how to get it, and if they cannot do it, to give place to men who can.

One of the great dangers of the ministers is that they do not know how to handle themselves in those hours of life which are not appointed to some specific work. A minister knows what to do at 10.30 or 11 o'clock on Sunday morning. He is there for some particular business. But on Monday and Tuesday, Tuesday night and Wednesday, up to Wednesday-evening meeting, what is he going to do? Those of us who have had him under our hands three years cannot tell him, and he will not know—he does not know how to go out and live from Monday to Sunday till some one has told him how to do it. He will learn by getting hard knocks, by saving a few souls and by losing a great many more; by prayer and experience he will learn how to live with his God and how to get spiritual power. But we have a duty resting on us in order that we may save him such difficulty. I have dropped the burden that was on my mind—what the seminary can do for the student, how it can spiritually train him—and I am convinced it ought to train him spiritually vastly more than it does.

The conference then closed with prayer by Rev. Russell H. Conwell, D.D., of Philadelphia.

REV. RUSSELL H. CONWELL: I want to say that the theological institution is a new thing. It is yet in its infancy, and when we consider what it has done, consider its history and opportunities, it is one of the marvels of the time. The seminaries have done great things for the minister and for Christ's kingdom on the earth, but what we need is what the Prof. Nash stated just now. When the student comes from the seminary his church or any other church may be ready to receive him as already endowed with power from on high. He should carry revival with him from the doors of the seminary. It is not enough to train students in lectures, they must come out filled with the Holy Ghost. It is not the fault of the seminary that this has not been done, because they have not yet had the opportunity to do anything; but this conference shows us that the seminaries are right on the threshold of the holy of holies. When the student goes to the seminary for the purpose not of training only, but to drink in the Holy Spirit, and comes out filled, then will the seminary's work be complete.

At the close of the conference a committee was appointed consisting of the Chairman, Professors H. B. Ridgaway, C. D. Hartranft, E. B. Hulbert, Francis Brown, and G. H. Gilbert, to provide for a conference of representatives of theological seminaries to be held at stated intervals.

INDEX.

The abbreviations G. C. and S. C. stand for General Conference and Section Conferences, respectively.

- Aali Pacha, G. C., 187
 Abdul Hamid, G. C., 185
 Adams, Pres., C. K., LL.D., address by, G. C., 20
 Adams, Rev. E. A., D.D., address by, S. C., 190-192
 Addams, Miss Jane, remarks by, S. C., 273; address by, 307-309
 Agassiz Association, the, S. C., 51, 300; number of branches of, 300; object of, 300; organ of, 300
 Agricultural colonies for tramps and mendicants in Holland, G. C., 126
 Alexander VI., Pope, G. C., 184, 305
 All Around Club, the, S. C., 265
 Alliance of the Reformed Churches, the, G. C., 318, 319; general councils of, 319.
 Alva, the Duke of, G. C., 215
 Ambulance work, the boys' brigade and, S. C., 250
 America, the significance to Christianity of the discovery of, G. C., 34; has a mission in the religious life of the world, 52; the religious life of, what has it taught the world? 53
 American Academy of Political and Social Science, G. C., 397
 American Bible Society, the, its work in Italy, G. C., 122
 American Christianity, its attitude toward those who are a danger to society, S. C., 367; its instrumentalities for making good citizens, 368; how is it using its power of personality to remove unsocial ills? 372-377; what use is it making of the material wealth under its control? 377, 378
 American citizenship, Prof. Bryce on, G. C., 51
 American colonists, their character, G. C., 41-46
 American Economic Association, G. C., 397
 American Home Missionary Society, its policy in planting new churches, G. C., 277-279
 American institutions, changes in, G. C., 251, 252
 American Missionary Association, G. C., 403
 Americans suffering more than any other nationality in Turkey, G. C., 188
 Anabaptists, the, G. C., 339
 Anarchism is social suicide, G. C., 405
 Anderson, Dr. Joseph, S. C., 235
 Andover Band, the, S. C., 405; its methods of work, 407-409; its key of success, 409
 Andover House, the, at Boston, G. C., 399; S. C., 421
 Andover Seminary, S. C., 421
 Andrews, Chief Judge, on America's contribution to religious liberty, G. C., 170; how far is Christianity part of the common law of the U. S.? 174
 Andrews, Pres. E. Benj., D.D., paper by, G. C., 341-350
 Anglican Articles of Reunion, the four, G. C., 320
 Anglican Council, the, and its meetings, G. C., 319
 Anglicans, and Old Catholics, conference of, G. C., 228; and Presbyterians, conference of, 228
 Anglo-Catholics, the, G. C., 326
 Anselm, G. C., 333
 Anti-Semitism, a political question in Russia, G. C., 196
 Applied Christianity in municipal reforms, S. C., 224
 Aquinas, Thomas, G. C., 82, 332, 333
 Arbitration, G. C., 55; compulsory, a preventive for strikes, 454
 Aristotle, G. C., 332, 441

- Arminians, G. C., 314
 Arnold, Matthew, on the working classes of England, S. C., 134
 Arnold, Mr. A. J., G. C., 98; paper by, 234-248
 Articles of Reunion, the four Anglican, G. C., 320
 Association for Improving the Condition of the People, the, G. C., 391, 392; object of, 391; methods of, 392
 Association for Improving the Condition of the Poor, number of people taken to the seashore by, S. C., 350, 351
 Asylums, for the erring, S. C., 87; for idiots and epileptics, 88
 Athanasius, G. C., 330, 336
 Atheism in Switzerland, G. C., 144, 145
 Atheists, their exclusion from office-holding, G. C., 167
 Athletics in reaching young men, S. C., 107-129; beneficent effects of the training undergone in, 110, 111; educational value of, 112, 113; one of the great training schools for life, 113, 114; how to win young men for Christ by, 115-117; the dark side of, 117, 118; professionalism in, 118, 128; betting and, 118; brutality and foul play in connection with, 118, 119; is it to become a curse or a blessing to the country? 250
 Atwater, Prof., G. C., 157
 Auchmuty, Col., G. C., 453
 Augustin, St., G. C., 209, 309, 333
 Augustin, G. C., 305
 Augustus, G. C., 293
 Australasia, religious condition of, G. C., 57-67; morality in, 57; divorce laws in, 58; the opium traffic in, 58; the drink traffic in, 58; the social evil in, 59; education in, 59, 60; missionary societies in, 63
 Austria-Hungary, religious liberty in, G. C., 179-182; religions recognized in, 181; Methodists and Baptists in, 181
 Authority, without, no social order and no progress in material civilization, G. C., 444
 Autocracy in the church of Russia, G. C., 194
 Bainbridge, Mrs. Lucy S., S. C., addresses by, 290-292, 331-332, 363-366
 Bancroft, George, on the Christian character of the United States, G. C., 173
 Baptist Church, the, is a glorious church, G. C., 338
 Baptist churches, the, G. C., 288; in France, 85
 Baptist Union Theological Seminary, S. C., 473
 Baptists, in Germany, G. C., 89, 90; in Great Britain, 96; in Austria-Hungary, 181; the first body of English Christians that formulated and enforced the doctrine of religious liberty, 167; what they stand for, 273
 Barnitz, Rev. S. B., D.D., remarks by, G. C., 281-283
 Baronius, Cardinal, G. C., 331
 Barrows, Rev. John Henry, D.D., address of welcome, G. C., 7-10
 Barzellotti on the Catholicism of Italians, G. C., 111
 Basel Mission House, the, G. C., 367
 Basil of Cæsarea, S. C., 88
 Bath-house, the Baron de Hirsch, in New York, S. C., 354; the Demilt Dispensary, 354; free public, in Chicago, 354
 Bath-house, the People's, in New York, S. C., 351; description of, 351-353; designed for the accommodation of both sexes, 352; total cost and annual expense of maintaining, 353
 Baths, public, S. C., 349-355; swimming, in New York harbor, 350; spray or shower, 351
 Beecher, Dr., G. C., 203
 Benevolence and beneficence, S. C., 22, 23
 Bengel, G. C., 340
 Berkeley Temple of Boston, G. C., 357
 Berlin, the City Mission of, G. C., 376
 Bernstorff, Count Andreas von, paper by, G. C., 87-92
 Besant, Walter, G. C., 101
 Beza, G. C., 322
 Bible, the, inspiration of, G. C., 329
 Bible and tract societies in Germany, G. C., 374
 Bible Institute, the, S. C., 96
 Bible School, the, S. C., 11-13
 Bible societies, the British, Scotch, and American, their work in Italy, G. C., 122

- Bible study, courses of, S. C., 18-20
 Birmer, Miss N. A., S. C., 441
 Blackman, Prof. W. F., G. C., 397
 Blackstone, G. C., 174
 Blatchford, Mrs. E. W., S. C., 325
 Bliss, Rev. Howard S., remarks by, G. C., 484-486; S. C., 139; addresses by, 47-53, 265-268, 298-301, 356-362; remarks by, 156-175
 Bodelschwingh, Pastor von, S. C., 88
 Bohemians, Reformed, G. C., 319
 Boller, Rev. Benj. F., remarks by, S. C., 157-175
 Bonghi, councillor of state, G. C., 105; on the attitude of the Italians toward religion, 111; on the Italian priesthood, 117
 Bonney, Pres. C. C., address of welcome, G. C., 1-4
 Bootblack Club, the, S. C., 345, 346
 Booth, General, G. C., 386
 Bouquillon, Prof., G. C., 157
 Bourget, Paul, G. C., 80
 Boys' Brigade, the, G. C., 353, 354; S. C., 120, 245-256; is a religious movement, 247-249; its object, 247; does not teach the "art of war," 248; and athletics, 249, 250; and ambulance work, 250; and reading and club rooms, 251; and instrumental bands, 251; its officers, 251, 252; its headquarters in Great Britain, 252; the genesis of, 253-256; its pledge, 254; a component part of the Sunday-school, 254; the specific work of, 255
 Boys' Club, the, S. C., 67; in the factory town, 138; its work and use by the church, 257-268; the room of, and its equipment, 257; games in, 257, 266; membership of, 258; rules of, 258; the superintendent of, 259; penny savings banks in connection with, 259, 263; and trade classes, 259; entertainments in, 259; how best to be used by a church, 260, 261; and police-court work, 259, 263; the leader of, an absolute despot, 265; physical training in, 266; the moral side of, 267, 268; as an element in personal service, 313
 Boys' Temperance Cadets, S. C., 3
 Bracq, Prof. Jean C., paper by, G. C., 76-86
 Brazil, separation of church and state in, G. C., 194; marriage laws in, 194
 Briggs, Prof. Chas. A., D.D., G. C., 346
 British and Foreign Bible Society, G. C., 96, 97, 122, 131
 Brooke, Stopford, S. C., 415
 Brooklyn's improved tenement-houses, S. C., 200-206; description of, 201, 202; occupations and nationalities of tenants in, 203; their cost and maintenance, 205; financial and moral returns, 205; the indirect good accomplished by, 205, 206
 Brotherhood, men are hungry for a profounder, G. C., 480
 Brotherhood of Andrew and Philip, the, S. C., 29, 44-46; membership of, 44
 Brotherhood of Christian Unity, G. C., 2
 Brotherhood of men, the, G. C., 50; only possible where God is recognized as Father, 52
 Brotherhood of St. Andrew, the, S. C., 32-39, 44; the constitution of, 34; what is this order doing? 36, 37
 Brown, Prof. Francis, D.D., Ph.D., S. C., 466, 471, 472; remarks by, 426-427, 429-431; address by, 457-460
 Brownson, Dr. Orestes A., on dangers from the union of church and state, G. C., 163
 Bryce, Prof., G. C., 476; on American citizenship, 51; on religious freedom, 169
 Bucer, Martin, G. C., 322
 Buchanan, Miss E. A., address by, S. C., 280-283
 Buddha, G. C., 443
 Bullinger, G. C., 322, 323
 Bulwer, G. C., 450
 Bunyan, G. C., 467
 Bushnell, Horace, S. C., 22
 Byington, Rev. E. H., presiding over conference on "Open-air Services," S. C., 155-178; address by, 155-162; remarks by, 171-177
 Cabanis, G. C., 78
 Cable, George W., S. C., 287
 Cairns, Dr. John, G. C., 302
 Calhoun, Rev. N. W., D.D., paper by, S. C., 54-59
 Calvin, G. C., 142, 288, 323, 331, 334, 338

- Calvinism, G. C., 284
 Calvinists, G. C., 314
 Calvin's "Institutes," G. C., 322
 Cameron, Father, G. C., 297
 Camorra, the, G. C., 113
 Campbell, Douglas, G. C., 164
 Canada, the religious condition of, G. C., 68-75; number of Protestants in, 68; divorce in, 71; foreign missionary enterprises in, 71; temperance in, 72
 Canterbury, Archbishop of, G. C., 197, 386
 Capital and labor, conflict between, G. C., 294
 Cappus, Mr., remarks by, S. C., 476, 478
 Capron, Mrs. S. B., address by, S. C., 96-98
 Carey, G. C., 338
 Carlyle, G. C., 74, 296
 Carroll, Dr. H. K., G. C., 310
 Catholic Church, the, her methods, S. C., 182
 Catholicism, in France, G. C., 81, 82; increase of, in Switzerland, 150
 Cavour, G. C., 181, 183
 Chalmers, G. C., 312; S. C., 371
 Channing, G. C., 339
 Chapman, Rev. Wilbur, S. C., 45
 Charity, the soul of, is charity to the soul, G. C., 372; a scientific basis of, 446-456; blind, a fruitful cause of pauperism and crime, 450; bad politics, a cause of the demand for, 451
 Charity Organization Society, what attitude ought the churches to take toward it? S. C., 241
 Charity Organization Society in England, G. C., 385
 Charity Organization Society of New York, the, S. C., 371, 372; and the provident savings bank, 357
 Charlemagne, G. C., 334
 Charles II., G. C., 203
 Chateaubriand, on liberty, G. C., 153
 Chicago Conference, object of the, G. C., 21, 23, 29
 Chicago, the city of, character of, G. C., 29; proportion of churches to population in, 253; composition of, S. C., 186
 Chicago Theological Seminary, the, and financial aid to students, S. C., 431
 Child, every, is born a religious creature, S. C., 334; the, his emotional nature far in advance of his intellectual, 336
 Children, neglect of their education, S. C., 182; their need of being shepherded, 182; their neglect a fruitful source from which flows a criminal population, 183; rate of mortality among, 196
 Child-training, growing interest in questions relating to, S. C., 332; importance of environment in, 333
 China, religious liberty in, G. C., 189
 Christ, civilization's highest ideals culminate in, G. C., 55; celebration of his resurrection in Girgenti, 115; the divine concord of all human discord, 328; character of his teaching, 347, 348; the supreme Reformer, the Savior of society, 440; the person of, the revelation of the eternal foundations of society, 458; the love of, is natural law, 461; cared more for humanity than for religion, 467; came to make a better world, 467
 Christ's sonship, the peculiar lessons to Americans from, G. C., 52
 Christendom, the reunion of, G. C., 305-340; the difficulty of the problem of, 305, 306
 Christendom, the divisions of, G. C., 308
 Christian basis of social reform, the, G. C., 457-465
 Christian co-operation, examples of, G. C., 299; and the social mission of the Church, 290-304; Bishop Moorhouse on, 387
 Christian co-operation in church extension, G. C., 261-272; what it means, 262; is practicable, 263; in Maine, 263, 264; meeting in New York on, 264, 265; the duty of, owed to contributors to home missions, 267, the devoted missionaries and their families, 268, and to Christ and our common Christianity, 270; Mr. Mornay Williams on, 272-275; Rev. Dr. Barnitz on, 281-283; Rev. Dr. King on, 284, 285; Bishop Fowler on, 286-289
 Christian Endeavor Societies, G. C., 317, 353
 Christian-Evidence Society, G. C., 240
 Christian inconsistency, G. C., 280

- Christian Kingdom Society, G. C., 388
- Christian liberty, G. C., 153-220; in Holland, 130
- Christian Literature Society for India, G. C., 240
- Christian socialist party, G. C., 88
- Christian Social Union of Oxford, G. C., 389
- Christian sociological literature and education, results of, G. C., 401
- Christian union, different kinds of, G. C., 315, 316; means of promoting, 335, 336; article on, 385; and co-operation, 221-341
- Christian Union for Promoting International Concord, the, G. C., 383
- Christian work, in Holland, among lunatics and the fallen, G. C., 126; failures in, S. C., 367-378; the effect of disintegration of Christianity on, 369
- Christian work in factory towns, S. C., 130-139; what is meant by it? 130
- Christian work in the lumber camp, S. C., 140-154; must be denominational, 143, 144; methods of, 143-145
- Christian worker, the, should be the practical evolutionist, G. C., 470
- Christian Workers' Convention, S. C., 168, 169
- Christian Workers' Home in New York, S. C., 363
- Christianity, the significance to, of the discovery of America, G. C., 34; a part of the law of the U. S., 174; embodies religious liberty, 206; must have liberty in its work on character, 214; the discovery of selfhood the preliminary mission of, 400; and the evolution of society, 466-471; organic, S. C., 179, 180; the attitude of American, toward those who are a danger to society, 367; what is it doing to make good citizens? 368; what use is it making of the material wealth under its control? 377, 378
- Christlieb, Prof. Theodore, G. C., 91
- Chrysostom, St., G. C., 321, 336
- Church, the social mission of, G. C., 290-304; the New Testament, 290-292; a working centre, 291; a school, 291; a home, 292; of to-day, 292; has lost living touch with the people, 292, 293, 294; social mission of, cannot longer be neglected, 299; must keep pace with civilization, 329; and science, 333; and sociological problems, 341-491; plea for an enlarged view of the mission of, 341-350; lays vastly more emphasis upon theology than upon Christianity, 345-347; the story of a, 351-356; the institutional, 357-365; and municipal government, 429-439; and the labor movement, 440-445; misunderstood by friend and foe, 440; does not stand for the kingdom of God and his Christ, 462; has not yet begun to practice unity itself, 482; influence of open-air services on, S. C., 155, 167; the mission of, 179; the ordinary Protestant idea of, 182; the workingman's attitude toward, 185, 186; the relation of, to political reforms, 214-225; the wealth of, too largely substituted for the power of personality, 377
- Church, a working, S. C., 1-25
- Church, the Protestant, is losing its hold on a large part of the population, S. C., 464
- Church and state, sphere and function of, G. C., 157, 158; separation of, 159-161; union of, 159, 208; the relation of, in the U. S., 159, 160; dangers from the union of, 161-163; Macaulay, Dr. Schaff, Cardinal Gibbons, Dr. Orestes A. Brownson on dangers from the union of, 162, 163; opinions on the separation of, 163; dependence of, reciprocal in Russia, 195
- Church attendance, to-day and thirty years ago in Ohio, S. C., 385
- Church committees and their duties, S. C., 6, 7
- Church edifices, in Berlin, G. C., 90, 91; exempt from taxation in France, 192
- Church history, the study of, promotes Christian union, G. C., 336
- Church of England, the, G. C., 197, 322; and factory operatives, S. C., 132
- Church of England Temperance Society, G. C., 385, 389
- Church of England Purity Society, G. C., 385
- Church of Rome, fundamental error

- of the, G. C., 112, 113; paganism in the, 114
- Church of Scotland, the, G. C., 200
- Church Parochial Mission, the, in Great Britain, G. C., 95
- Church statistics in the state of Washington, G. C., 266, 267
- Church work, institutional methods of, S. C., 26-31
- Churches, dying for lack of adaptation, G. C., 251; number of, against secret societies, S. C., 46
- Churches, the, their present state, S. C., 179, 180; and tenement-house reform, 196-213; and temperance reform, 226-234; and organized charities, 235-244
- Cicero, G. C., 107
- Cities, the, the ganglionic centres of modern civilization, G. C., 430
- Citizens, what is American Christianity doing to make good, S. C., 367, 368
- Citizenship, what is good? S. C., 367
- City Mission of Berlin, the, G. C., 376
- City missions, S. C., 16
- Civil-marriage laws, in Colombia (S. A.), G. C., 193; in Brazil, 194
- Civilization, its highest ideals culminate in Jesus Christ, G. C., 55
- Clark, Rev. Joseph B., D.D., remarks by, G. C., 275-279
- Class systems in the U. S., S. C., 304
- Clement of Rome, G. C., 337
- Clergy, the, in Russia, their resources, G. C., 195
- Clergymen, their exclusion from office-holding, G. C., 167
- Clerk of church, his duty, S. C., 4
- Coke, G. C., 312
- Coleridge, S. C., 184
- Colgate, Samuel, G. C., 415
- College, the, the relation of the theological seminary to, S. C., 466-478
- College course, the, not an ideal preparation for the theological seminary, S. C., 467
- College settlement in Rivington St., New York, S. C., 360
- College settlements, S. C., 302-309, 413
- Collins, Rev. John C., address by, S. C., 257-264
- Colombia, South America, religious state of, G. C., 192, 193; marriage laws in, 193; Protestantism in, 193; the public schools in, 193
- Colonists, character of the early American, G. C., 41-46
- Columbus, Christopher, G. C., 305; meaning of his discovery, 37
- Comenius, John Amos, S. C., 103
- Comity, the problem of interdenominational, among country churches, S. C., 390-404; denominational co-operation the principal solvent of, 402
- Commons, Prof. John R., papers by, S. C., 214-225, 226-234
- Competition, denominational, a serious evil, S. C., 390-399; causes of, 399-402; remedies for, 402-404
- Comstock, Anthony, S. C., 148; paper by, G. C., 414-428
- Congregational church, the, is a glorious church, G. C., 338
- Congregationalists, are predisposed to be tolerant of every form of evangelical Christianity, G. C., 275, 276; believe in denominational courtesy, 276, 277
- Connecticut, state religion in, G. C., 203
- Constantine the Great, G. C., 106, 334
- Constitution of the U. S., proposed XVI. Amendment to, G. C., 161, 204
- Continuation and Recreation Schools, S. C., 341-348; in London, 343, 344; in Chemnitz, Saxony, 344; their organization desirable in the United States, 345
- Conwell, Rev. Russell H., D.D., LL.D., address by, G. C., 351-356; remarks by, S. C., 484
- Cooking - schools, S. C., 232; no temperance reform more urgently needed than, 230
- Cooley, Judge, on religious liberty, G. C., 154; on religious equality, 170; on Christianity as a part of the law of the U. S., 174
- Cooper, Peter, G. C., 453
- Co-operation, of the local churches, G. C., 258; in church extension, 261-281; in Christian work promotes Christian union, 335; between Christians of all denominations, 384-389; among churches in charitable work, S. C., 235-244; the lack of, an incalculable lowering of the influence of Christianity, 369-372; lack of denominational, in the planting of churches in Ohio, 380

- Copernican astronomy, the, rejected by Protestants and Catholics alike, G. C., 333
- Correspondence schools, S. C., 461
- Cotton manufacture in the U. S., S. C., 131
- Country, the, social Christianity in, 412-416
- Country church, the, the problem of, S. C., 379-420; in Ohio, 380-389
- Country church, the, needs better preachers and better pastors, S. C., 386; needs an exalted Christ, 387; evangelistic services and their bearing on, 388; the demoralized condition of the New England, 405
- Country churches, the problem of interdenominational comity among, S. C., 390-404
- Country population, the, the hope of the church and of the world lies in, S. C., 422
- County Farmers' Institute, the, S. C., 415
- Cousin, Victor, G. C., 157
- Coxe, Bishop A. Cleveland, D.D., LL.D., G. C., 203; paper by, 221-229; on the Parliament of Religions, 226, 227
- Cranmer, Archbishop, G. C., 321, 322, 323
- Crime, ratio of increase of, as compared with population, S. C., 226
- Criminal cases, increasing number of, in Italy, G. C., 114
- Criminal class, cost of the, in America, G. C., 447
- Criticism, textual, G. C., 329; historical, 330
- Cromwell, G. C., 42, 43, 209, 462; S. C., 314; and religious liberty, G. C., 168
- Crothers, Dr., on causes of inebriety, S. C., 229; on heredity and intemperance, 231
- Curry, Hon. J. L. M., LL.D., paper by, G. C., 177-205
- Curtiss, Prof. Samuel Ives, D.D., address by, G. C., 9, 10
- Cyprian, G. C., 298
- Czar, the, has no ecclesiastical character in the church of Russia, G. C., 194
- Danish missions, among Bengals and Santals, G. C., 139
- Dante, G. C., 105, 108, 332, 334
- D'Aubigné, Agrippa, G. C., 83
- Davis, Nat., S. C., 169
- Day nurseries, S. C., 86
- Deaconess, history of the office of, S. C., 83, 85; causes of the revival of the office of, 85; her principal fields of usefulness, 86-90
- Deaconess Home, the, at Chicago, S. C., 363
- Deaconess House, the, at Kaiserswerth, S. C., 84; number of stations supplied by, 84
- Deaconess houses, in Germany, G. C., 374, 376; their organization, S. C., 91
- Deaconess-work, in the United States, origin of, S. C., 70, character of, 73; in England, 76-82; the methods pursued in, 90; its significance, 93
- Deaconesses, S. C., 70-95; their age at entering into service, 80; their peculiar duty, 4
- Deacons, institutions for the education of, in Germany, G. C., 374; their peculiar duty, S. C., 4
- Death-rate in London and New York, S. C., 207
- De Maistre, on the reunion of Christendom, G. C., 228
- Deming, Rev. M. R., paper by, S. C., 253-256
- Denmark, the Inner Mission Society in, G. C., 137
- Denominationalism a blessing, G. C., 311
- Denominations, number of religious, in the U. S., G. C., 265, 310; in England, 311
- Dependents, defectives, and delinquents, number of, supported by the U. S., G. C., 446, 447; causes for their existence, 448-452
- Depew, G. C., 45
- Depletion of rural districts and country churches in Ohio, S. C., 383, 384
- Desjardin, Paul, "Le Devoir Present," G. C., 79
- De Tocqueville, on the Christian character of the United States, G. C., 173
- Detroit Nickel Bank System, S. C., 362
- Diagram, showing location of churches in a representative county in Ohio, S. C., 381
- Diaz, President, of Mexico, G. C., 189
- Dickinson, Rev. C. A., address by, G. C., 357-365; papers by, S. C., 26-31, 40-46

- Diderot, G. C., 76
 Dike, Rev. S. W., LL.D., addresses by, S. C., 417-420, 461-463
 Direct legislation of the Swiss cantons, S. C., 224; combined with proportional representation, 224, 225
 Directors of Christian Visitation and Charity, the, of Waterbury, Conn., S. C., 236
 Discord amongst the churches in Holland, G. C., 133
 Divinity school, the, its relation to the university, S. C., 473-478
 Division, not an unmixed evil, G. C., 311, 312; of German Protestantism, 323
 Divorce, in Canada, G. C., 71; much more frequent in Protestant than in Catholic Switzerland, 146
 Dodge, Miss Grace H., papers by, S. C., 269-273, 322-324
 Dodge, William E., G. C., 415; opening address, 5-7; chairman's address, 21-27; remarks by, 482, 483; S. C., 117; remarks by, 107, 108
 Döllinger, G. C., 228, 325; judgment of, on Luther, 331
 Domestic Circle, the, S. C., 269-273; its origin, 269; by-laws of, 270; topics for discussion in, 270, 271; lectures for, 271; results accomplished by, 272; address of general office of, 272
 Donatists, the schism of the, G. C., 308, 309
 Dorcastry, the, S. C., 28
 Drexel, Mr., G. C., 453
 Dreyer, Miss Margaret, address by, S. C., 94, 95
 Drummond, Prof. Henry, F.R.S.E., address by, G. C., 13-15; paper by, 466-471; S. C., 108, 123; addresses by, 117-120, 245-252
 Drunkard, the, can he be cured? S. C., 233
 Drunkards, number of habitual, in the U. S., G. C., 418; death-rate among, 418; increase of, S. C., 227
 Drunkenness, measures to prevent, S. C., 232; the cure of, 233
 Dubois, Cardinal, G. C., 86
 Duncan, Dr. W. A., paper by, S. C., 341-348
 Durant, Henry F., S. C., 256
 Durham, Bishop of, G. C., 383
 Dwight, Pres. Timothy, D.D., LL.D., G. C., 203; on the Christian character of the U. S., 173
 Dyer, Mary, G. C., 209
 Ecclesiasticism, a cause of denominational rivalry, S. C., 402
 Education in Australasia, G. C., 59, 60
 Edwards, Jonathan, G. C., 25
 Ehler, Prof., address by, S. C., 125
 Eliot, George, S. C., 131
 Elizabeth, Queen, G. C., 215, 293; character of the time of her reign, 42; S. C., 377
 Elmendorf, Rev. Joachim, D.D., remarks by, G. C., 279-281
 Elsing, Rev. W. T., S. C., 139; addresses by, 208-213, 293-297
 Ely, Prof. R. T., Ph.D., LL.D., paper by, G. C., 440-445
 Emperor William II., G. C., 90
 England, the Christian Kingdom Society in, G. C., 388; the White Cross Army in, 385, 389; the Charity Organization Society in, 385; Free Evangelic Church Union in, 390; Association for Improving the Condition of the People in, 391
 English Bible-instruction, in its use in personal work, S. C., 479-481; the importance of it, 479, 480; the lack of it, 480, 481; the method of it, 481
 English Continuation and Recreation schools, S. C., 341-348; designed for children of both sexes, 341; the courses in the, 342; are the intermediate department in the system of popular education, 342, 343; their outfit, 343; number of children attending them, 344; their use of public-school buildings, 346
 Enthusiasm for humanity, G. C., 409
 Environment, the influence of, S. C., 183, 215
 Ephraem the Syrian, S. C., 88
 Epileptics, asylums for idiots and, S. C., 88
 Episcopal Church, the, and the "historic episcopate," G. C., 323; is a glorious church, 337
 Essentials and non-essentials in Christian doctrine, G. C., 297, 298, 301
 Eusebius, G. C., 336
 Evangelical Alliance, the, G. C.,

- 120, 121, 317, 391, 415, 439, 471, 483, 487; in Germany, 90; in Switzerland, 148; conference in Amsterdam of, 133; conference in Florence of, 184; general conferences of, 317; S. C., 43, 121, 192, 209, 272, 355, 404
- Evangelical Alliance, the, for Great Britain, G. C., 97, 98; the work of, 234-248; history of, 234; organization of, 234; foreign branches of, 235, 236; principles of, 236; practical resolutions of, 237, 238; indirect influence of, 239; practical outcomes of, 240, 241; *modus operandi* of, 244; conferences of, 245, 246; recruiting of members by, 246; auxiliaries of, 247
- Evangelical Alliance for the U. S., a grand demonstration of applied Christianity, 2; objects of the, 3; its functions, 31-33; and religious persecutions, 249; and social problems, 249, 250; its efforts in behalf of religious liberty, 250; its aim, 257
- "Evangelical Christendom," G. C., 247
- Evangelical Lutheran Church, the, is a glorious church, G. C., 337
- Evangelical Reformed Church, the, is a glorious church, G. C., 337
- Evangelicals, number of, in Italy, G. C., 121
- Evangelical workingmen's associations, G. C., 88
- Evangelistic work in Great Britain, G. C., 95
- Evangelization in Italy, G. C., 120; on the parochial and district plans, 232, 233
- Evening congregation, the, S. C., 60-64
- Everett, Alexander H., on defence of state religion in Massachusetts, G. C., 204
- Evolution of the Kingdom of God, the historical, G. C., 472-483
- Factory Helpers' Union, S. C., 347
- Factory operatives in New England, character of the English, French-Canadian, and Portuguese, S. C., 132, 133; their need of healthful conditions under which to work, 134; their need of more hygienic conditions in the homes, 135; their need of higher wages, 135; their need of a fuller and more developed family life, 136; their need of amusement and instruction, 137; their need of a church that is active in the solution of the social problems of to-day, 138; their attitude toward Christianity, 138; and their readings, 139; and the kindergarten, 139
- Factory town, Christian work in the, S. C., 130-139
- Failures in Christian work, S. C., 367-378
- Falk, S. C., 87
- Family visiting, as an element of personal service, S. C., 313
- Farmers' wives, furnish the largest proportion of inmates in insane asylums, S. C., 230, 231
- Faville, Rev. John, paper by, S. C., 60-64
- Federal union, G. C., 316
- Federation, denominational, G. C., 258
- Federation of churches, the, G. C., 230-233
- Field, David Dudley, on America's contribution to religious liberty, G. C., 170
- Field work, its educational value and relation to the financial aid of students, S. C., 428-441
- First amendment to the Constitution of the U. S., G. C., 203
- Fiske, G. C., 405
- Flacius, G. C., 330
- Fleury, M., G. C., 191
- Fliedner, Pastor Theodore, G. C., 367; S. C., 84, 90
- Florence, Protestant churches in, G. C., 185
- Florence Crittenton Anchorage Mission in Chicago, S. C., 81, 82
- Florence Crittenton Mission, S. C., 256
- Florence Nightingale, S. C., 364
- Foes of society, church, and state, the, G. C., 414-428
- Foot-ball Association of England and Scotland, S. C., 123
- Foreign missionary enterprises in Canada, G. C., 71
- Foreign missionary societies in Holland, G. C., 127, 128
- Foreign Missionary Society in Norway, G. C., 136
- Foreign Missionary Society of the Valois in Switzerland, G. C., 142

- Foreign missions, relation of the theological seminary to, S. C., 448-453
- Foreign population, how to reach the non-church-going element of our, S. C., 190-195; relation of the theological seminary to, 442-447
- Fowler, Bishop Charles H., D.D., LL.D., paper by, G. C., 206-220; remarks by, 286-289
- France, M. Anatole, G. C., 79
- France, the religious conditions of, G. C., 76-86; materialism in, 76, 77; dissatisfaction with materialism in, 81; the Roman Catholic Church in, 81; two great currents of life in the Roman Catholic Church of, 81; suppression of the order of the Jesuits by, 191; religious liberty in, 191; church edifices in, exempt from taxation, 192
- Frederick William III., King, G. C., 323
- Free Church of Scotland, the, G. C., 200, 201
- Freedom, definition of, G. C., 177
- Free Evangelic Church Union for the Promotion of Temperance, Social Morality, and other Christian Work in England, G. C., 390
- Fremantle, Canon W. H., G. C., 388
- French repression *vs.* English self-reliance, G. C., 40
- Fresh-air fund outings, how to get the places for, S. C., 276, 277; how to get the money for, 278; temporary homes built for, 278, 279
- Fresh-air funds, number of children taken out by, S. C., 275; expenses of a two weeks' outing to the, 276
- Fresh-air funds work, S. C., 274-279; the origin of, 274, 275; the New York "Evening Post" and, 275; the New York "Tribune" and, 275; extent of the, 275; and day excursions, 276; beneficial results of, 277
- Fresh-air work, S. C., 68
- Friendly Helpers' Society, G. C., 384
- Friendly Visitors, S. C., 376
- Froebel, Friedrich, S. C., 103, 325, 326, 328, 329, 335, 336, 340
- Fry, Elizabeth, G. C., 372
- Fuller, Andrew, G. C., 273
- Gabba, Prof., on the religious and civil conscience of the Italians, G. C., 119
- Gabelli, Prof. A., on Catholicism in Italy, G. C., 109, 110
- Gambling and the gamblers, G. C., 418, 419
- Garfield, Pres., on the separation of church and state, G. C., 163
- Garibaldi, G. C., 119
- Gates, Pres. Geo. A., D.D., G. C., 483, 486; paper by, 472-483; address by, S. C., 463-465
- Gates, Pres. Merrill Edwards, LL.D., address by, G. C., 34-56
- Gates, Mrs. Merrill E., G. C., 37, 38
- Germany, the religious condition of, G. C., 87-92; the socialist leaders of, 87; atheism and anarchy in, 88; rationalism and scepticism in, 88; the law of civil marriages in, 90; Y. M. C. Assoc's in, 91; open-air meetings in, 91; Blue-ribbon cause in, 92; Sunday-schools in, 92; the Evangelical Alliance in, 90; toleration of religious liberty in, 164; state religion in, 179; the Inner Mission of, 366-378; pietism in, 367; number of deacons and deaconess houses in, 374; Christian kindergartens in, 374; houses of refuge in, 374; Herbergen zur Heimat (homes for young men and homes for young women) in, 374; the Church Song Society in, 374; Bible and tract societies in, 374; church attendance in, S. C., 453; theological education in, 469, 470
- Gibbons, Cardinal, on dangers from the union of church and state, G. C., 162, 163; on separation of church and state, 163; on the Christian character of the U. S., 172
- Gjertsen, Rev. M. Falk, address by, G. C., 134-141
- Girls' Club, S. C., 66, 67
- Girls' clubs in factory towns, S. C., 138
- Girls' evening homes, S. C., 346, 347
- Gladden, Dr. Washington, S. C., 217
- Gladstone, Mr., G. C., 200, 202, 476; S. C., 22
- Gnadau, conferences at, G. C., 91
- Golden ages, G. C., 293
- Gospel societies in Holland, G. C., 127
- Gospel wagon, the, in connection with open-air services, S. C., 168, 169; cost of, 169
- Government, the church and municipal, G. C., 429-439

- Grant, Pres., on the separation of church and state, G. C., 163
- Grant, Principal George Monro, D.D., paper by, G. C., 68-75; on financial aid to theological students, S. C., 438, 439
- Grant, Rev. Percy S., paper by, S. C., 130-139
- Great Britain, religious condition of, G. C., 93-104; evangelistic work in, 95; the Church Parochial Mission in, 95; United Evangelization Society in, 95; British and Foreign Bible Society, 96, 97; the Tract Society in, 97; Evangelical Alliance in, 97, 98; the Church of England in, 197; religious disabilities in, 198; repeal of the Test and Corporation Acts in, 198; marriage laws in, 199; the Inner Mission of, 379-395
- Greek Church, the, adapted to the East, G. C., 312; a glorious church, 336
- Gregory of Nyssa, G. C., 340
- Gregory I., Pope, G. C., 326
- Gregory VII., Pope, G. C., 108, 332
- Grindelwald, reunion conference at, G. C., 323
- Grundtvig, Bishop Nicolai Fredrik Severin, G. C., 137
- Guicciardini, G. C., 105
- Gustavus Adolphus Society, the, in Germany, G. C., 374
- Gustavus Adolphus, King, G. C., 134
- Guthrie, Dr., S. C., 87, 345
- Hadley, Col., S. C., 65
- Hale, Sir Matthew, G. C., 174
- Hall, Robert, G. C., 338
- Hallam, G. C., 166
- Hange, Hans Nilsen, G. C., 135, 136
- Harnack, Prof., G. C., 89, 484
- Harris, Dr. William T., on social life, G. C., 400
- Harvard, early college course at, S. C., 467, 468
- Hastings, Pres. Thomas S., D.D., S. C., 429
- Hastings, Rev. Allen, S. C., 164
- Head, Miss Katharine, address by, S. C., 284-286
- Helps, Arthur, S. C., 368
- Henderson, Prof. C. R., D.D., "Dependents, Defectives, and Delinquents" by, G. C., 446; address by, S. C., 185-189
- Herder, G. C., 78
- Heredity, all-potent in any social reform, S. C., 215; and intemperance, 231
- Herron, Rev. George D., D.D., paper by, G. C., 457-465
- Hewett, Rev. C. E., D.D., on financial aid to theological students, S. C., 440, 441
- Higinbotham, Chief Justice, G. C., 58
- Hill, Miss Octavia, S. C., 197
- Hirsch, the Baron de, bath-house in New York, S. C., 354
- Hirscher, John Baptist, G. C., 227
- "Historic episcopate," the, G. C., 225, 320, 321; St. Cyprian, St. Augustine, and Gregory on, 225, 226; Calvin on, 226; the Scriptures on, 226
- Historical evolution of the kingdom of God, the, G. C., 472-483
- History, the unfolding of God's plan to mankind, G. C., 313
- Hitchcock, Pres. Roswell D., S. C., 430
- Hoadley, Rev. Horace G., paper by, S. C., 235-244
- Hodges, Rev. George, D.D., paper by, S. C., 310-321
- Hogg, Mr. Quinton, G. C., 99
- Holiday houses, S. C., 280-283; connected with the working girls' clubs, 280; number of, 281; places where situated, 281; length of stay at, 281
- Holland, gospel societies in, G. C., 127; foreign missionary societies in, 127, 128; religious toleration of, 167
- Hollanders, the liberty-loving, G. C., 44; have had a marked influence in the establishment of the religious and political ideals in America, 44
- Home-culture Club, the, S. C., 287-289; its object, 287; its founder, 287; place of meeting, 288; readings at, 288; instruction at, 289; breaks down class barriers, 289
- Home-missionary societies, a trust of the, a remedy for denominational rivalry, S. C., 404
- Home missions, amount of contributions for, in 1890, G. C., 267
- Homes for young men and homes for young women, in Germany, G. C., 374
- Hoof, Rev. Jacob Otto, G. C., 139
- Hooker, Rev. George E., G. C., 266; paper by, S. C., 390-404

- Hooker's "Ecclesiastical Polity," G. C., 322
- Hopkins, Pres. Mark, S. C., 417
- Hospitals, work of deaconesses in, S. C., 88
- Houghteling, J. L., paper by, S. C., 32-39
- House-to-house visitation, S. C., 96-98
- Houses of refuge, S. C., 87; in Germany, G. C., 374
- Howard, Maj.-Gen. O. O., address by, G. C., 19
- Hugo, Victor, S. C., 182
- Huguenots, the French, G. C., 76, 337; their qualities as settlers in America, 45; a descendant of the, at the head of the Sorbonne, 46
- Hulbert, Dean E. B., D.D., address by, S. C., 473-475
- Hull House, the, at Chicago, G. C., 399
- Humanity, enthusiasm for, G. C., 409
- Humbert, King, G. C., 184
- Hungary, ready for proclaiming "a free church in a free state," G. C., 181
- Hyde, Pres. Wm. De W., D.D., G. C., 280, 284, 488; paper by, 261-272; presiding over the conference on "The Problem of the Country Church," S. C., 379-420
- Ibrahim, Mirza, G. C., 249
- Idiots and epileptics, asylums for, S. C., 88
- Ignatius of Antioch, G. C., 303, 321
- Ignorance, a cause of pauperism, G. C., 449
- Illiteracy in Spain, Italy, etc., G. C., 215, 216
- Illustrated sermons at open-air services, S. C., 176, 177
- Immigration, indiscriminate and unrestricted, a cause of pauperism, G. C., 451; restriction of, 455
- Improved dwellings, municipal ownership of, S. C., 206; the duty of well-to-do Christians in regard to, 206
- Improved Dwellings Company of Brooklyn, S. C., 201
- Inebriety, nature of the causes of, S. C., 227-229; a disease of the nervous system, 227; closely related to insanity, 228; diseases leading to, 229-231
- Infidelity, growing in Italy, G. C., 115, 116
- Ingersoll, Col., G. C., 453
- Inner Mission, the, of Germany, G. C., 366-378; the antecedents of, 366-371; its aim a fuller proclamation of the gospel and works of charity and love, 371, 372; its agencies, 372-375; its relation to the church, 375-377; its significance, 377, 378; the reformation of the church one of the objects of, 376; is evidence of a religious life, 377; a demonstration of the communion of saints, 377; illustrates the importance of organization, 377; literature on, 378; and its lessons to us, 379
- Inner Mission, the, in Great Britain, G. C., 379-395; the principles which underlie, 380, 381; objects of, 381, 382
- Inner Mission Society in Denmark, G. C., 137, 138
- Innocent III., Pope, G. C., 209, 232
- Insane asylums, the largest proportion of inmates in, furnished by farmers' wives, S. C., 230, 231
- Insanity, ratio of increase as compared with population, S. C., 226
- Institutional church, the, G. C., 357-365; an organism rather than an organization, 357; self-sacrificing ministrations the central idea of, 359; aims to be all things to all men, 359; its principle of action that of adaptation, 359, 360; the financial expense involved in maintaining the, 363; the difficulty of securing an efficient leader for, 363; the complexity of the organization of, 363; S. C., 234
- Institutional methods of church work, S. C., 26-31
- Intemperance, in Victoria and New South Wales, G. C., 58, 59; not an isolated problem, S. C., 226; diseases leading to, 229-231; heredity and, 231; in drinking, the corollary of intemperance in working, 231; the disease as deep as civilization, 231; the cure of, the whole range of social reform, 232; a social disease and an individual disease, 234
- Interdenominational commissions, a remedy for rivalry among the churches, S. C., 402, 403; proposition to organize, in Washington, 403; in Maine, 404
- Interdenominational rivalry, S. C.,

- 382-390; its evil results, 398, 399; causes of, 399-402; remedies for, 402-404
- Intolerance among denominations the great scandal of Protestant Christians in America, G. C., 284
- Intoxicating liquors ought not to be sold at cost, S. C., 232
- Ireland, Archbishop, S. C., 187
- Irenæus, G. C., 321
- Isabella, Queen, of Spain, G. C., 189
- Italians, their attitude towards religion, G. C., 111, 112
- Italy, state of religion in, G. C., 105-123; paganism in, 106, 107; the reformation in, 108; causes of failure of the Reformation in, 109; Prof. A. Gabelli on Catholicism in, 109, 110; character of Roman Catholicism in, 110; what is the religion in, 111; increasing number of criminal cases in, 114; Bonghi on the priesthood in, 117; no field more ready for evangelization than, 118; evangelization in 120, 121; number of evangelical, church-members in, 121; religious papers in, 122; religious liberty in, 184
- Ivan IV., G. C., 293
- James I., G. C., 322
- Jansenists, the, G. C., 76
- Japan, religious liberty in, G. C., 188, 189
- Jefferson, Pres., on the I. Amendment to the constitution of the U. S., G. C., 203
- Jernberg, Prof. R. A., address by, S. C., 192-195
- Jerome of Prague, G. C., 303
- Jerome, St., G. C., 321
- Jesuits, suppression of the order of the, in France, G. C., 191
- Jesup, Morris K., G. C., 415
- Jews, their emancipation in Hungary, G. C., 182
- Johnson, Prof. Herrick, D.D., LL.D., on financial aid to theological students, S. C., 434-438
- Julian, G. C., 302
- Judson, G. C., 338
- Kampschulte, judgment of, on Calvin, G. C., 331
- Keble, G. C., 338
- Kellogg, Dr. Chas. D., G. C., 447; paper by, S. C., 367-378
- Kerr, Dr., on the cause of inebriety, S. C., 228, 229; on heredity and inebriety, 231
- Kindergartens, Christian, in Germany, G. C., 374; free, supported by all the churches in a district, S. C., 315.
- Kindergarten, the relation of the, to the Sunday-school, S. C., 325-340; the office of the, 326; fundamental principles of its practice, 327; its principles those of soundest philosophy, 333; a school of gymnastics for body and mind, 333; a school of practical sociology and religion, 333
- King, Rev. James M., D.D., paper by, G. C., 153-176; remarks by, 284, 285
- King's Daughters, the, S. C., 239
- Kingdom of God, the, G. C., 468, 469; the Sermon on the Mount its constitution, 459; the historical evolution of, 472-483; a term never used to describe a *post-mortem* existence, 481; foundations of the, 482; the realization on earth of the, S. C., 224
- Kingsley, Charles, G. C., 413
- Kinnaird, Lord Arthur, G. C., 241; addresses by, 11-13, 93-104; S. C., 108, 117, 319, 320, 321; address by, 120-125
- Knights of King Arthur, S. C., 268
- Knobelsdorff, Lieutenant-Colonel von, G. C., 91
- Knox, John, G. C., 208, 338
- Labor movement, the church and the, G. C., 440-445; religion the one solid foundation of the, 440; obstacles in the progress of the, 443
- Laboulaye, G. C., 86
- Lacordaire, G. C., 78
- Lamb, Charles, G. C., 295
- La Mettrie, G. C., 78
- Lanier, G. C., 37
- Lantern lectures, S. C., 348
- La Place, G. C., 77
- Latin church, the, is a glorious church, G. C., 336
- Law, the second great, the organic law of a normal society, G. C., 255; the church has not believed in the practicability of, 255
- Lawrence, Lord, G. C., 296
- Legislation, direct, of the Swiss cantons, S. C., 224; combined with proportional representation, 224, 225

- Legislative reform, in the shape of proportional representation and direct legislation, indispensable, S. C., 225
- Leo III., Pope, G. C., 325
- Leo X., Pope, G. C., 293
- Leo XIII., Pope, G. C., 81; on the perfection of society, 86
- Leprosy, moral, G. C., 420
- Liberty, G. C., 475; definition of, 153, 206; the relations of civil to religious, 153, 154; individual, dependent upon the will of the state, 155; limitations of civil and religious, 158, 159; of conscience, a delusion in Russia, 196; civil and religious, in Europe, 211
- Lieber, on civil liberty, G. C., 153; on America's contribution to religious liberty, 170
- Lincoln, Abraham, G. C., 49, 452; S. C., 290
- Linderoth, Rev. Laes, G. C., 139
- Liquors, amount spent for intoxicating, in the U. S., G. C., 418; alcoholic, consumption of, S. C., 226, 227
- Little, Prof. A. G., address by, S. C., 466-470
- Little children's schools, S. C., 86
- Lodiana Week of Prayer, G. C., 241
- Loeche, S. C., 90
- Lollards, the, G. C., 42
- London City Mission, G. C., 97
- London Non-conformist Council, the, G. C., 389
- Longworth, Mr. F. S., S. C., 351
- Lord's Supper, the, G. C., 315
- Lotteries, G. C., 419
- Louis XIV., G. C., 38, 40, 41, 210, 215, 293
- Louisiana Lottery, G. C., 419
- Lumber camp, Christian work in the, S. C., 140-154; description of a, 142, 143; the life in the, 142, 143, 151; the drink question in the, 146; the literature in the, 150, 151
- Lumbermen, number of, in Wisconsin, S. C., 140; their sufferings at the hands of the saloonkeepers, 141; their treatment by the police, 142; in the states, number of, 150
- Lumber regions, the mission churches of the, S. C., 153; the needs of the, 153
- Lunch clubs, S. C., 284-286; object of, 284, 286; how they were started, 284; prices of refreshments at, 284; dues at, 285; running expenses of, 285; the membership of, 285
- Luther, G. C., 40, 42, 295, 308, 312, 331, 332, 334, 349, 475; S. C., 41; on the office of the diaconate, 83
- Lutheran Church, the, in France, G. C., 84; in Scandinavia, 134
- Lutherans, their mission in the West, G. C., 282, 283
- McAll Mission, the, G. C., 81, 83
- McBurney, Mr. R. R., S. C., 32; remarks by, 195
- Macartney, Rev. H. B., paper on the religious condition of Australasia, G. C., 57-67
- Macaulay, on dangers from the union of church and state, G. C., 162
- Macchiavelli, G. C., 105
- McClaghry, Chief, S. C., 171
- McCormick Theological Seminary and financial aid to students, S. C., 434
- McCosh, Rev. James, D.D., LL.D., paper by, G. C., 230-233
- McGrew, Rev. George H., D.D., remarks by, G. C., 486, 487; paper by, S. C., 65-69
- McKinney, Rev. A. H., remarks by, S. C., 157-177
- McPherson, Rev. Simon J., D.D., address of welcome by, G. C., 28
- Madison, Pres. James, on separation of church and state, G. C., 163
- Madagascar, Norwegian missions in, G. C., 136
- Mafia, the, G. C., 113
- Magdalen asylums, S. C., 87
- Magna Charta, G. C., 478
- Mahomet, G. C., 443
- Maine Interdenominational Commission, G. C., 265
- Maine, number of vacant Protestant houses of worship in, G. C., 266
- Majority, limitations of its right, G. C., 49; no dread of the rule of, in the U. S., 50
- Malavita, the, G. C., 113
- Man, the worth of the individual, G. C., 50
- Mansfield, Lord, G. C., 174
- Manual and industrial training in public schools, need of, S. C., 210
- Manufactures in Protestant and Catholic countries, G. C., 216
- Mariano, Prof., G. C., 105; on the evil of denominationalism in Italy, 120

- Mariolatry in Italy, G. C., 115, 116
 Marriage laws, in Switzerland, G. C., 146; in Colombia, S. A., 193; in Brazil, 194
 Marriages, the law of civil, in Germany, G. C., 90
 Marsh, Hon. George P., late U. S. minister to Italy, G. C., 185
 Martenson, Bishop, G. C., 138
 Martineau, Dr., G. C., 339, 393
 Martyr, Peter, G. C., 322
 Marx, Karl, G. C., 443, 445
 Mary, Queen, G. C., 322
 Massachusetts, state religion in, G. C., 203
 Materialism in France, G. C., 76, 77, 78; Mr. Melchior de Vogué sets forth, the defects of its methods, 79; dissatisfaction with, 81
 Maternal associations, S. C., 290-292; their objects, 290; lessons given at the meetings of, 291; and the church, 292
 Mather, Cotton, G. C., 402
 Mazzini, G. C., 119, 465
 Melancthon, G. C., 323, 332
 Men's Clubs, S. C., 67; in factory towns, 138
 Men's social settlements, G. C., 399; S. C., 302-309; the idea of, moved by the impulse of sympathy, 302; involves the administering to every sort of need, 303; are destined to meet the social problem among the lower classes, 304; the residents of, 304, 305; the workers in, 306
 Methodism in the U. S., G. C., 284, 285
 Methodist Church, the, is a glorious church, G. C., 338
 Methodists, in Austria - Hungary, G. C., 181; Wesleyan, in Switzerland, 149
 Metropolitan life, character of, G. C., 299, 300
 Mexico, church and state entirely separated in, G. C., 189; religious liberty in, 189
 Meyer, Mrs. Lucy Rider, M.D., S. C., 363; paper by, 70-75
 Midnight missions, in Holland, G. C., 127
 Millenarianism, G. C., 342
 Miller, Rev. Rufus W., S. C., 44
 Milton, G. C., 43, 168, 209
 Ministry, sociological training of the, G. C., 396-413
 Mirabeau, G. C., 177
 Missions, foreign, relation of the theological seminary to, S. C., 448-453
 Mission of the church, plea for an enlarged view of the, G. C., 341-350
 Moffatt, Miss Adelaide, address by, S. C., 287-289
 Monod, Adolphe, G. C., 77
 Monod, Frédéric, G. C., 85
 Monotheism, G. C., 473
 Montcalm, G. C., 41
 Moody, Mr. D. L., S. C., 96, 97, 186, 312, 436, 437, 441
 Moorhouse, Bishop, on Christian co-operation, G. C., 387
 Moravians, their mission to the original Australian tribes, G. C., 64; in Holland, and their missions in the Dutch colonies, 128, 129; in Switzerland, 149; the Brotherhood of the, is a glorious brotherhood, 339
 More, Sir Thomas, G. C., 197
 Morley, Mr. John, G. C., 381
 Morse, Rev. Canon, G. C., 381
 Morselli, S. C., 226
 Mortality, rate of, among children, S. C., 196
 Moses, G. C., 334
 Mothers' meetings, S. C., 312
 Mueller, George, G. C., 66
 Mulhall's "Dictionary of Statistics," G. C., 216
 Municipal government, the church and, G. C., 429-439
 Municipal ownership and management of tenement-houses, S. C., 232
 Music in the service of religion, S. C., 311, 317, 318
 Mutual-relief associations, S. C., 358
 Nantes, Edict of, G. C., 210, 309
 Napoleon I., G. C., 78, 210, 334; framing the ecclesiastical organization for the Protestants, 83
 Napoleonic wars, the, G. C., 368
 Nash, Prof. Charles S., remarks by, S. C., 425, 426; address by, 482, 483
 National Conference of Charities and Correction, G. C., 397
 National Divorce Reform League, G. C., 397
 National Evangelical Union at Berne, G. C., 149
 National League for the Protection of American Institutions, the, G. C., 204

- National Liberal League, the, G. C., 423
- National Physical Recreation Society, S. C., 123
- Naville, Prof. Edouard, paper by, G. C., 145-152
- Neander, G. C., 324, 331, 369
- Neighborhood guilds, S. C., 413, 414
- Neighborhood meetings, S. C., 313
- Nelson, Earl, on Christian Union, G. C., 385
- Nepveu, Col. L. Roosmale, addresses by, G. C., 15, 16; 124-133
- Netherlands, the religious condition of the, G. C., 124-133; Christian work among lunatics in, 126; Christian work among fallen women in, 126; orphanage at Neerbosh, 126; agricultural colonies for tramps and mendicants in, 126; evangelization societies in, 127; midnight missions in, 127; foreign missionary societies in, 127, 128; Moravians in, 128, and their foreign missions, 129; temperance work in, 129, 133; Christian liberty in, 130; Sunday-schools in, 130; religious periodicals and literature in, 131; Sunday law in, 131; theological schools in, 131, 132; sociological problems in, 132; social democracy in, 132; discord amongst the churches in, 133
- Netherlands Reformed Church, number of members in the, G. C., 125
- New England, factory operatives in, their needs, S. C., 134-138
- New England kitchens, S. C., 65
- New England town, the, is in a period of decay, S. C., 406
- "New Era," the, G. C., 24
- Newman, Cardinal, G. C., 307, 338
- New York Association for Improving the Condition of the Poor, the, S. C., 350; its object, 350; amount of money expended by, 350; its establishment on Coney Island, 350
- New York City Mission and Tract Society, S. C., 351; woman's branch of, and trained nurses, 363-366; its work undenominational, 363
- New York Society for the Suppression of Vice, the, G. C., 414; officers of the, 415; and the lotteries, 419; number of arrests made by, 422; amount of obscene matter destroyed by, 422, 423; number of cases brought to trial by, 425
- Nicaea, the Council of, G. C., 305, 308
- Nicene Creed, the, G. C., 229, 325, 336
- Non-church-goers, reaching, S. C., 156, 160, 173
- Non-church-going workmen, how to reach, S. C., 179-189; methods of reaching, 181, 182, 188, 189
- Norway, its change from Romanism to Protestantism, G. C., 135; Foreign Missionary Society of, and its work in Madagascar and Zululand, 136; revival in, 135-137; and Sweden, education in, 215
- Nurses, trained, S. C., 363-366; have become an indispensable part in the solution of the city problem, 364; illustrations of their beneficial influence, 364, 365; needed in city evangelization, 365
- Oberlin, Pastor, G. C., 367; S. C., 86
- Object talks and stereopticon sermons, S. C., 99-106
- Object sermons, their examples in the Scriptures, S. C., 99, 100; their educational reasons, 101; their practicability and results, 106
- Ecopolampade, G. C., 143
- Ecumenical conferences of the E. A., G. C., 246
- Ohio, lack of denominational co-operation in, S. C., 380; the rural districts in, lapsing into godlessness and infidelity, 383; Sunday observance in, 383; depletion of rural districts and country churches in, 383, 384
- Old Catholic Church, the, G. C., 118
- Old Catholics, conference of, and Anglicans, G. C., 228
- Old Catholic union conferences, G. C., 325, 326
- Olympia, S. C., 85
- Open-air meetings in Germany, G. C., 91
- Open-air services, conference on, S. C., 155-178; their results, 155, 167; permission of authorities to hold, 156, 167; helps in conducting, 157, 158; time limit of, 157, 160; lady speakers in, 158; objections to, 159, 171; time of year they were held, 159, 160, 167; the class of

- people that attend, 159; time of day they were held, 156, 160, 166; method of conducting, 160, 165; gospel wagons in connection with, 168, 169; prayer at, 162; order of exercises at, 162; average number of attendants at, 163; indispensable in the fulfillment of the church's mission, 163; the practicability of, 163, 164; in the country, 164; in the city, 164; music at, 165, 175; expenses of, 167; Roman Catholics and, 165, 168, 172, 173, 177; highly advantageous to the church and the community, 170-172; in small towns, 172; in Roman Catholic communities, 172, 173; conversions in connection with, 173, 177; and the children, 174; few persons adapted to lead, 174; can be made a public nuisance, 174; an outrage to demand public parks for, 175; illustrated sermons at, 176, 177
- Open-hearth Mission, S. C., 170
- Organic Union, G. C., 258, 316, 323; its reasons and prospects, 221-229; exemplified in the early Christian church, 222; evils resulting from the violation of, 222; reasons for, 224; Dr. McCosh on, 230, 231
- Organized charities, the churches and, S. C., 235-244
- Origen, G. C., 336, 340
- Orphanage at Neerbosh, Holland, G. C., 126
- Orphans' homes, S. C., 86
- Orthodox Greek Church, the, secessions from, G. C., 308, 316
- Orthodoxy and progress, G. C., 329
- "Our Country," G. C., 24; S. C., 19
- Outing Club, the, S. C., 293-301; its members, 293; the outfit for, 293, 294; the location for, 294; camp-work of, 294; food for, 294; entertainments at, 295; its beneficial results, 295, 296; its cost of camping, 297; reveals the boys' morals, 298, 299; awakens the boys' ambition, 299; reveals a new heaven and a new earth to the boys, 300; how to conduct, 298; establishes new relations between the pastor and the boy, 298, 299
- Paine, Tom, S. C., 139
- Palmer, Mrs. Potter, address by, G. C., 10, 11
- Pan-Methodist Conference, the, G. C., 319
- Papal infallibility, G. C., 326
- Parish house, the, S. C., 65-69, 310-321; its object, 310; music, reading, lectures, use of magic lantern, kindergarten, mothers' meetings, boys' clubs, girls' guilds, sewing-school, concerts at, 311, 312
- Parish work, ought to be as wisely conducted as the settlement's, S. C., 314; co-operation of all denominations in, 315; in Pittsburg, 316-321
- Parkhurst, Rev. Charles H., D.D., paper by, G. C., 429-439
- Parochial and district plans, evangelization on the, G. C., 232, 233
- Parsons, Rev. Willard, S. C., 294, 296; address by, 274-279
- Pasteur, exploded the hopes built upon the theory of spontaneous generation, G. C., 79
- Paton, Mr. John, paper by, S. C., 349-355
- Paton, Pres. John B., D.D., paper by, G. C., 379-395; S. C., 341
- Paul, Jean, S. C., 335, 337
- Pauperism, cost of, in the U. S., G. C., 447
- Pauperism and crime, causes of, G. C., 448-452
- Payne, Miss Bertha, address by, S. C., 332-340
- Peabody, Mrs., address by, S. C., 331
- Peel, Robert, G. C., 300
- Penny Provident Fund, S. C., 66, 237
- People's Bath-house in New York, the, description of, S. C., 351-353
- People's baths, their beneficial tendency, S. C., 353
- People's Palace, the, in London, G. C., 101
- Pericles, G. C., 293
- Persecutions, drive away prosperity, G. C., 214; the Evangelical Alliance and, in Russia, 244
- Pestalozzi, G. C., 367; S. C., 87, 103
- Peter and Paul, G. C., 328
- Pierson, Rev. Arthur T., D.D., G. C., 126; address by, 290-304; S. C., 463
- Pietism in Germany, G. C., 367
- Pilgrim Fathers, the, G. C., 402, 462
- Pitt, G. C., 211, 212
- Pius IX., Pope, G. C., 229

- Plass, Rev. Norman, paper by, S. C., 380-389
 Plato, G. C., 441; S. C., 131
 Play, the tendency to, God-given, S. C., 108
 Pleasant Sunday-afternoon meetings, G. C., 102
 Pliny the Younger, S. C., 85
 Plymouth Bethel, the, S. C., 360
 Political reforms, the relation of the church to, S. C., 214-225
 Politics, bad, a cause of the demand for charity, G. C., 451; its part in the salvation of the world, S. C., 214-216; an instrument of social reform, 216-225; the attitude of the church toward, 225
 Politicians, their character, S. C., 217-220; their inefficiency, 218
 Polwarth, Lord, G. C., 98
 Pontoppidan's, Bishop Eric, "Explanation of Luther's Catechism," G. C., 135
 Poor, the housing of the, G. C., 391, 392; S. C., 196; considering the, 377
 Population, movement of, from country to city, G. C., 252; causes of the drift of, cityward, 252
 Postal savings institutions, S. C., 358
 Potter, Bishop, of New York, S. C., 371, 377
 Powderly, Terence V., G. C., 349
 Pratt, Mr., G. C., 453
 Prayer-meeting service, the, S. C., 15, 16; programme of, 16
 Presbyterian Church of Scotland, the, is a glorious church, G. C., 338
 Presbyterians and Anglicans, conference of, G. C., 228
 Press, character of the secular, in Australasia, G. C., 66
 Pressensé, G. C., 177
 Problem of the country church, the, S. C., 379-420; its very existence indicative of a new order of things, 379; its sociological aspect, 417-420
 Prochet, Rev. Comm. Matteo, D.D., G. C., 101; address by, 16-18; paper by, 105-123
 Professionalism in athletics, S. C., 118, 128
 Profit-sharing, G. C., 55; S. C., 216
 Progress, orthodoxy and, G. C., 329; exegetical, 329; historical, 330; the secret of moral and religious, S. C., 41
 Propagandism, disallowed in Russia, G. C., 196
 Proportional representation, S. C., 221-223
 Protestant church, the, adapted to the Teutonic races, G. C., 312; is losing its hold on a large part of the population, S. C., 464
 Protestant houses of worship, number of vacant, in Maine, G. C., 266
 Protestantism in France, G. C., 82; its survival a wonder, 82; its life deepened by the influence of Germany, 84; Anglo-Saxon influence on the, 84
 Protestantism, in Germany in a state of transition, G. C., 87; in Colombia, S. A., 193; must learn from Catholicism, S. C., 182; on trial as it has not been before, S. C., 463
 Protestants in France, the, their ecclesiastical organization framed by Napoleon, G. C., 83; their gifts for church work, 83; rationalists and evangelicals among, 84
 Provident Savings Bank, the, S. C., 356-362; makes self-respect, 356; the opportunity it gives of reaching all parties in the community, 356; of Baltimore, 357; the system adopted by, 357; the Charity Organization Society of New York and, 357; in Boston, 357; in Buffalo, 357; amount of money deposited in, of New York, 359; operation of, 360; its point of weakness, 361
 Public baths, S. C., 209, 349-355; admirable provision made for, in England, 349; number of, in London, 349; the first establishment for, in the United States, 351; the spray or shower-bath system in, 351
 Public parks and children's playgrounds, S. C., 208
 Public schools in Holland, G. C., 125; in Switzerland, 144, 145; in Colombia, S. A., 193
 Puddefoot, Rev. W. G., S. C., 142, 149; address by, 150-154
 Pückler, Count, G. C., 88
 Puritans, character of the time of their emigration, G. C., 42; brought with them what was best in the institutions of England, 43
 Pusey, G. C., 338
 Putnam, Mrs. Alice H., address by, S. C., 330

- Quakers, the, 314, 339, 386
- Race, the solidarity of the, G. C., 51; the brotherhood of the, is thrilling the world now as never before, 53
- Race-tracks, the, G. C., 419
- Radstock, Lord, G. C., 388
- Ragged School Club of Scotland, the, S. C., 345
- Ragged schools, the, S. C., 86
- Raikes, Robert, S. C., 253
- Rainsford, Rev. William S., D.D., address by, S. C., 179-185
- Ranke, G. C., 214
- Raphael, G. C., 334
- Rapid transit in New York City, need of, S. C., 210, 211
- Rationalism, in Scandinavia, G. C., 135; in Switzerland, 147
- Rauhe Haus, the, in Hamburg, G. C., 369, 374, 376
- Reading-rooms and libraries, S. C., 209, 210
- Recreative Evening Schools Association, the, S. C., 346; its object, 346, 347; occupations and amusements encouraged by, 347
- Reform, legislative, in the shape of proportional representation and direct legislation, indispensable, S. C., 228
- Reform elements do not get representation in legislative bodies, S. C., 222
- Reformation, the, G. C., 315, 337, 346, 366; causes of failure of, in Italy, 108, 109; and religious liberty, 165; and the reformers, 331
- Reformed Church in the U. S. and the Reformed Church in America, efforts to unite the, G. C., 279, 280
- Relation of the theological seminaries to the colleges, the, S. C., 466-478
- Religion, a potent agency in the development of national character, G. C., 134; definition of, 177; the one solid foundation of the labor movement, 440
- Religious condition of Colombia, S. A., G. C., 192, 193
- Religious disabilities, G. C., 167, 198; in Germany, 179
- Religious freedom, definition of, G. C., 177
- Religious liberty, G. C., 153-220; and the state, 153-176; limitations of civil and, 158, 159; historic statement of the origin of, in America, 163-170; toleration of, in Germany and England, 164; in Virginia and New York, in 1776, 164, 165; the Reformation and, 165; the Baptists, the first body that formulated and enforced the doctrine of, 167; the principle of, had its birth in Holland, 168; Cromwell and, 168; Prof. Bryce on, in America, 169; and religious toleration, 169; Lieber, David Dudley Field, Chief Judge Andrews, Dr. Schaff on America's contribution to, 170; provisions of the U. S. Constitution for, 171; the present condition of, throughout the world, 177-205; unknown prior to the adoption of the U. S. Constitution, except in R. I., 178; in France, 191; the defect of, in Russia, 197; and the progress of the race, 206-220; embodied by Christianity, 206; has kept step with the progress of the race, 207; restraints upon, are harmful, 214; the Evangelical Alliance and, 242-244
- Religious periodicals and literature in Holland, G. C., 131
- Religious publications in Italy, G. C., 122
- Religious toleration, one of the great steps in the march of human progress, G. C., 175
- Renan, his "Life of Jesus," 78; ever protested against materialism, 80
- Representation, proportional, S. C., 221-223
- Rescue Mission, the, S. C., 65
- Reunion Conference at Grindelwald, G. C., 323
- Reunion of Christendom, the, G. C., 305-340; De Maistre on, 228; the difficulty of the problem, 305, 306; presupposes an original union, 306; cannot be forced, 310; programme for, adopted by the Anglican Council, 319, 320
- "Revue des Deux-Mondes," change in its tone and writers since a few years, G. C., 80
- Rhode Island, charter of, G. C., 203
- Richter, Jean Paul, S. C., 335, 337
- Riggs, Prof. James F., D.D., remarks by, S. C., 438; address by, 448-451
- Ritschl school, the, G. C., 89

- Rivalry, interdenominational, S. C., 382, 390; its evil results, 398, 399; causes of, 399, 402; remedies for, 402-404
- Rivington Street College Settlement in New York, S. C., 360
- Roger Williams, G. C., 166, 167; Bancroft on, 167; the first person in modern Christendom to assert the doctrine of the liberty of conscience, 168; "the inaugurator of the new era of religious liberty," 203
- Roman Catholic Church, the, disturbances in, G. C., 286, 287; adapted to the Latin races, 312; claims to be the only church of Christ, 316; union with, 324, 325, hindered by the dogma of papal infallibility, 326; and the slums, S. C., 193; the only church that is reaching a majority of the working people, 187; in the United States, 304
- Roman Catholic Church in France, G. C., 81, 82; the conservative and progressive currents of life in the, 81; its philanthropic works, missionary efforts, educational institutions, 82; its adaptability, 82
- Rome, Protestant churches in, G. C., 185
- Rosenius, C. O., G. C., 139, 140
- Round, Mr., on the cost of the criminal class in America, G. C., 447
- Rousseau, Jean Jacques, S. C., 328
- Rural districts in Ohio, lapsing into godlessness and infidelity, S. C., 383; depletion of the, 383, 384
- Ruskin, G. C., 444, 479
- Russia, autocracy in the church of, G. C., 194; church authorities nominated by the sovereign in, 194; the czar has no ecclesiastical character in, 194; dependence of church and state reciprocal in, 195; the clergy in, their resources, 195; tolerance in, 195, 196; propagandism disallowed in, 196; liberty of conscience a delusion in, 196; antisemitism a political question in, 196; the defect of religious liberty in, 197; the Evangelical Alliance and persecutions in, 244
- Sacrifice, the social law to establish perfect order, G. C., 459
- Sagasta, Señor, G. C., 190
- St. Bartholomew's Church, New York, S. C., 65
- St. Catherine of Siena, G. C., 106, 112
- St. Francis of Assisi, G. C., 106, 112
- St. George's Church, New York, G. C., 358
- Salles évangéliques, the, G. C., 240
- Salvation Army, the, G. C., 340, 349, 452, 453; in Australasia, 60, 66
- Savings banks, provident, S. C., 356-362
- Savonarola, G. C., 462
- Scandinavia, the religious condition of, G. C., 134-141; the Lutheran Church in, 134; rationalism in, 135; temperance reform in, S. C., 232
- Scandinavians, in the U. S., G. C., 141; how to reach them with the gospel, S. C., 192-195
- Schaff, Prof. Philip, D.D., LL.D., G. C., 8, 246; on the relations of church and state in the U. S., 159, 160; on dangers from the union of church and state, 162; on America's contribution to religious liberty, 170; proofs of the Christian character of the U. S., 172; paper by, 305-340; S. C., 55
- Schauffler, Rev. A. F., D.D., S. C., 429
- Scheltema, Rev. Mr. Adama van, the pioneer of the total-abstinence movement in Holland, G. C., 129
- Scheppler, Louise, and the Little Children's School, S. C., 86
- Schleiermacher, G. C., 324, 340, 369
- Schmucker, Rev. Samuel, G. C., 281
- Scientific basis of charity, a, G. C., 446-456
- School savings banks, S. C., 357, 358; number of, in the U. S., 357
- Scotland, the Church of, G. C., 200; the Free Church of, 200, 201
- Scott, Prof. H. M., D.D., address by, S. C., 442-444; remarks by, 475, 476
- Secret societies, number of churches against, S. C., 46
- Sectarian appropriations, G. C., 204
- Sectarianism, evils of, G. C., 31, 32; a curse, 311
- Self-control, learned on the athletic field, S. C., 110, 111
- Sermon on the Mount, the constitu-

- tion of the kingdom of God, G. C., 459, 463
- Servants and working girls, schools and homes for, S. C., 87
- "Settlement" idea, the, in parish work, S. C., 310-321
- Settlements, social, G. C., 399
- Settlement work, the emphasis it lays upon personality, S. C., 312
- Severinghaus, Prof. J. D., D.D., address by, S. C., 451-453
- Sewell, Rev. O. T., address by, S. C., 405-411
- Shaftesbury, the Earl of, G. C., 99; S. C., 292
- Shakespeare, G. C., 334
- Sheedy, Father, S. C., 316, 317
- Shelley, G. C., 80
- Shower-bath system, the, in public bath-houses, S. C., 351; the economy of, 351
- Sidewalk work, S. C., 170
- Sieveking, Amalie, S. C., 83
- Slavery in Africa, G. C., 385
- Smith, Goldwin, G. C., 172
- Smoking concerts, S. C., 313, 314
- "Social-contract theory," the, G. C., 404
- Social democracy in Holland, G. C., 132
- Social deterioration, G. C., 299, 300
- Social evil, the, in Melbourne, G. C., 59
- Social mission of the church, the, G. C., 299-304; cannot longer be neglected, 299; threefold aspect of the, 300, 301; begun by evangelization and completed by co-operation, 301; love, the all-essential force of, 302
- Social purity in England, G. C., 387, 388
- Social Questions Union, the, of Manchester, G. C., 392; objects of, 392
- Social reform, the Christian basis of, G. C., 457-465
- Social settlement, the, G. C., 399; S. C., 302, 309; tries to identify itself with the working people, 307; its object, 307, 308; its enthusiasm for personal service, 312
- Socialism, Christian, G. C., 55
- Socialism in Switzerland, G. C., 143, 144
- Society, the foes of church, state, and, G. C., 414-428; a living organism, 457; to reform, is to Christ-form it, 464; Christianity and the evolution of, 466-471; the reformation of, a problem of ages, S. C., 215; impossible without the science of sociology, 216; is in a state of convulsion, 226
- Society for the Promotion of Pure Doctrine and True Piety, the German, G. C., 367
- Society of Friends, the, is a glorious society, G. C., 339
- Socinians, the, G. C., 339
- Sociological problems in Holland, G. C., 132
- Sociological training of the ministry, G. C., 396-413
- Sociology, the acme of, G. C., 404; was born of the church, 413; has not yet become a science, 457; must be primarily a science of morals, 458; the study of, and the curriculum of the theological seminary, S. C., 461-465
- Socrates, G. C., 334
- Solidarity of the race, the, G. C., 254
- Solomon, G. C., 293
- Somerville, Dr. A. N., G. C., 66
- South America, its resources contrasted with those of North America, G. C., 217, 218
- Spain, religious liberty in, G. C., 190; the inquisition in, 214, 215
- Spencer, Herbert, G. C., 403, 405, 406, 410, 411; S. C., 103
- Spener, G. C., 334
- Spiritual life, its training in theological seminaries, S. C., 482-484
- Spurgeon, Charles H., G. C., 338
- Stagg, Prof. A. Alonzo, S. C., 117, 119, 120, 121, 126; address by, 108-117
- Standards of admission, scholarship, and degrees in theological seminaries, S. C., 454-460
- Stanhope, Lord, on religious toleration, G. C., 169
- State, the, definition of, and its powers, G. C., 154-157; sphere and function of church and, 157, 158
- State constitutions, containing provisions for the free exercise of religious belief and worship, G. C., 168; providing specifically against the creation of an established church, 168; containing provisions against sectarian appropriations, 168
- Stead, Mr. Wm. T., G. C., 158, 393
- Steam-power in Protestant and Catholic countries, G. C., 216

- Stein, Baron von, S. C., 83
 Stephenson, Miss Dora, address by, S. C., 76-82
 Stereopticon sermons, object talks and, S. C., 99-106
 Stöcker, Pastor Adolph, D.D., G. C., 88, 373; S. C., 186
 Story, Judge, G. C., 167, 171, 203
 Street-car lines, municipal ownership of, S. C., 232; cheaper fares on, 232
 Strikes, a cause of pauperism, G. C., 449; compulsory arbitration a preventive for, 454
 Strong, Rev. Josiah, D.D., G. C., 71, 283, 487; on sphere and function of church and state, 157; paper by, 249-260; closing remarks by, 489; S. C., 26, 117
 Students' preaching, S. C., 435, 436; discouraged, 437, 438
 Students' Volunteer Movement for Foreign Missions, G. C., 55
 Stundists, their persecutions in Russia, G. C., 245
 Sunday-evening service, the, S. C., 20, 21
 Sunday laws, in Holland, G. C., 131; in Switzerland, 150; in the U. S., 174
 Sunday observance in Ohio, S. C., 383
 Sunday-school, the, S. C., 11-13; home department of, 13, 14; absolutely inadequate to supply religious education, 182; the relation of the kindergarten to, 325-340; the mission of, 326, 327; the average, a failure, 335; the room of, should be supplied with the most beautiful pictures from the life of Christ, 340
 Sunday-school Union, the, S. C., 344; and the number of its teachers, 344
 Sunday-schools, in Germany, G. C., 92; in Holland, 130; in Switzerland, 145, 149
 Superstition, gross, in Italy, G. C., 115, 116
 Sweating system, the, G. C., 294
 Sweden, revival in, G. C., 139, 140; its influence on temperance, 141
 Swiss Evangelical Union, G. C., 149
 Switzerland, the religious condition of, G. C., 142-152; the varied character of the population of, 142; socialism in, 143, 144; atheism in, 144, 145; public schools in, 144, 145; Sunday-schools in, 145, 149; marriage laws in, 146; divorce much more frequent in Protestant than in Catholic, 146; anti-religious tendency of the state of, 146; rationalism in, 147; the Evangelical Alliance in, 148; open unbelief shows itself less in French than in German, 148; Moravians in, 149; Wesleyan Methodists in, 149; Y. M. C. A.'s in, 149; Sunday laws in, 150; temperance societies in, 150; the theological crisis in, 150; increase of Catholicism in, 150; political reform in, S. C., 221
 Taylor, Bishop, G. C., 66
 Taylor, Jeremy, G. C., 168
 Taylor, Prof. Graham, D.D., papers by, G. C., 396-413; S. C., 44-46; address by, 163-178; chairman of conference on theological education, 421-484; address by, 428-434
 Temperance in Canada, G. C., 72
 Temperance reform, S. C., 226-234; tenement-house reform is profound, 230; in Scandinavia, 232; in South Carolina, 232
 Temperance societies in Switzerland, G. C., 150
 Temperance work in Holland, G. C., 129, 133
 Tenement-house, the, in New York, S. C., 198; time of its existence, 198; description of, 199; evils and dangers in, 199; model of, exhibited at the World's Fair in London, 200; description of the model, in Brooklyn, 201, 202; and the saloon, 208-210
 Tenement-house districts, the nurseries of epidemics, S. C., 197; the cradles of the paupers, 197
 Tenement-house missions, S. C., 212, 213
 Tenement-house question, the, S. C., 223
 Tenement-house reform, S. C., 232; the churches and, 196-213; three ways in carrying out, 197; Miss Octavia Hill and, 197; in London, 197, 198, 200; in New York, 198; who is to blame for the neglect of, 199, 200; in Brooklyn, 200-206; is profound temperance reform, 230

- Tenement - houses, improved, in Brooklyn, S. C., 200-206; rents charged for apartments in, 204; their cost, financial and moral returns, 205; the indirect good accomplished by the, 205, 206
- Tenement-houses, municipal ownership and management of, S. C., 232
- Terry, Mr. A., address by, S. C., 140-149
- Tertullian, G. C., 214, 321
- Test and Corporation Acts, repeal of the, G. C., 198
- Theological education, a more practical, needed, G. C., 349
- Theological schools and seminaries in Holland, G. C., 131, 132
- Theological seminary, the, sociological training in, G. C., 398; conferences on, S. C., 421-484; the work of, as conditioned by its location, 421-427; its relation to the foreign population, 442-447; its relation to foreign missions, 448-453; standards of admission, scholarship, and degrees in, 454-460; the study of sociology and the curriculum of, 461-465; its relation to the college, 466-478; the college course not an ideal preparation for, 467; and spiritual and intellectual training, 471, 472; training of the spiritual life in, 482-484; conference of representatives of, to be held at stated intervals, 484
- Theological students, the educational value of field work to, S. C., 428-441; financial aid to, 428-441
- Thirty-nine articles, the, G. C., 321, 322
- Thirty Years' War, the, G. C., 309; paralyzed the resources of the church, 366
- Tholuck, G. C., 369
- Tisza, Kolman, G. C., 182
- Tolerance in Russia, G. C., 195, 196
- Toleration Act, the, of William and Mary, G. C., 198, 309, 310
- Tomkins, Rev. Floyd W., D.D., remarks by, G. C., 483, 484
- Toplady, G. C., 307
- Torquemada, G. C., 214
- Torrey, Rev. R. A., address by, S. C., 479-481
- Total-abstinence movement in Holland, G. C., 129
- Tourguéneff, Ivan, G. C., 34
- Townships, number of, depleted in the U. S., G. C., 253; in Ohio, S. C., 384
- Tract Society, the Religious, in London, G. C., 97
- Training of the spiritual life in theological seminaries, S. C., 482-484
- Tramp colonies at Wilhelmsdorf, G. C., 374
- Treasurer of church, his duty, S. C., 5
- Trent, the Council of, G. C., 328
- Trustees of church, their duty, S. C., 5
- Tupper, Rev. Kerr B., S. C., 26, 27; paper by, 1-25
- Turkey, the nexus between the religion and the government of, G. C., 185, 186; its law based on the Koran, 186; the Sheik-ul-Islam, the chief religious official in, 186; rights of foreigners in, 188; rights of the non-Moslem subjects of the sultan, 187; Christians in, not on an equality with the Moslems, 188; Americans suffering more than any other nationality in, 188; persecution of American missionaries in, 188; religious liberty in, 245
- Turkish Missions Aid Society, G. C., 240
- Tyndall, Rev. C. H., S. C., 332; address by, 99-106; remarks by, 157-177
- Umbach, Prof. S. L., address by, S. C., 444-447
- Union, individual, federal, and organic, G. C., 316; confederate, 318-320; with the Catholic Church, 324, 325
- Union churches, G. C., 261, 287
- Union Theological Seminary, New York, and financial aid to students, S. C., 429-431
- Unitarianism, G. C., 339
- United Evangelical Church, the, in Germany, G. C., 323, 324
- United Evangelization Society of Great Britain, G. C., 95
- United prayer, G. C., 241
- United States, the, Christian character of, G. C., 172, 173; character of the early emigrants to, 202; corruption in, 300
- Unity, prominent points of, which underlie all divisions, G. C., 306;

- of Christian scholarship, 307; the ethical, of Christendom, 307; variety essential to, 313, 314; in variety, the law of God in his kingdom, 313; is in the line of the organic evolution of history, 479-481
- Universal Week of Prayer, G. C., 241, 242
- Universalism, G. C., 339
- University, the, the relation of the divinity school to, S. C., 473-478
- University extension, S. C., 413, 461
- University settlement the, G. C., 54; S. C., 188; is a church without services or sermons, 309; and the parish house, 310; its purpose to uplift the neighborhood, 310; and the church will make abundant use of music, 311; its enthusiasm for personal service, 312; is notable for its hospitality, 313
- Urban VIII., Pope, G. C., 333
- Urlisperger, Samuel, G. C., 367
- Vacation houses, S. C., 280; number of, belonging to the Vacation Society, 281, 282; length of stay at the, 281; price of board at the, 281; places where situated, 282; entertainments at the, 282
- Vacation Society of New York, S. C., 280; number of vacation houses in connection with the, 281
- Variety essential to unity, G. C., 313, 314; in unity, the law of God in his kingdom, 313
- Varley, Henry, G. C., 66
- Victor Emmanuel, G. C., 121
- Victoria Alliance, the, G. C., 58
- Victoria, drink bills of, and New South Wales, G. C., 59; church-members of the several denominations in, 60; the Church of England in, 61; Roman Catholicism in, 61; Presbyterianism in, 62; the Wesleyans in, 62; the Baptists in, 62; the Independents or Congregationalists in, 62
- Vincent de Paul, G. C., 371
- Visitation, Christian, S. C., 236-238
- Vogué, M. Melchior de, G. C. 79
- Voltaire, G. C., 76
- Voltaireanism, G. C., 76, 77; rejected by the young men of to-day, 79
- Voluntary Associations of Individual Christians, G. C., 317
- Wagner, Pasteur, G. C., 85
- Waite, Chief Justice, G. C., 158, 171
- Waldenses, the, G. C., 108, 319, 339; S. C., 83
- Walderstrom, P. P., G. C., 140, 141
- Wash-houses, public, S. C., 349
- Washington, George, G. C., 334
- Washington, the problem of interdenominational comity among country churches in Eastern, S. C., 390; church statistics of, 390-399; rivalry among the churches in, its evil results, 398, 399; causes of denominational friction in, 399
- Washington and Boston Conferences, results of the, G. C., 28
- Wayland, Rev. H. L., D.D., paper by, G. C., 446-456
- Wealth, the, of the church, too largely substituted for the power of personal contact, S. C., 377
- Webster, Daniel, G. C., 172, 300
- Week of Prayer, G. C., 241
- Wenner, Rev. George U., D.D., paper by, G. C., 366-378; remarks by, 486
- Wesley, Charles, G. C., 307, 338
- Wesley, John, G. C., 208, 210, 259, 308, 312, 334, 338, 340; S. C., 40
- Wesleyan churches, the, in France. G. C., 85
- Westcott, Dr., G. C., 383
- Westphalia, the Peace of, G. C., 367
- Westphalia, the Treaty of, G. C., 309
- Wheelock, Miss Lucy, paper by, S. C., 325-329
- White, Mr. Alfred T., address by, S. C., 196-207
- White Cross Army in England, G. C., 385, 389
- Whitefield, George, G. C., 338, 340
- Wichern, Johann Heinrich, G. C., 367, 369, 376; and the Inner Mission of Germany, 369-371, 373, 381; S. C., 87
- Wilberforce, G. C., 385
- Wilhelmsdorf, the colonies of, for tramps and mendicants, G. C., 374
- Willcox, Prof. G. B., remarks by, S. C., 424, 425
- William and Mary, early college course at, S. C., 468, 469
- Williams, Mr. Mornay, remarks by, G. C., 272-281
- Winthrop, G. C., 165
- Wiseman, Cardinal, G. C., 327
- Wolfe, G. C., 41
- Woman's Christian Temperance Union, the, G. C., 54, 414, 415; in Australasia, 58

- Wood, Miss Stella, address by, S. C., 329, 330
- Woods, Mr. Robert A., address by, S. C., 302-306; paper by, S. C., 412-416
- Woolsey, Ex-Pres., G. C., 203; on the Christian character of the U. S., 173; on the problem of the country church, S. C., 417
- Wordsworth, S. C., 334
- Working classes, the, their estrangement from religion, G. C., 87; and church attendance, 292, 293; of England, Matthew Arnold on, S. C., 134; the lack of proper habitations for, 196; need of improved dwellings for, 200; their health and morals involved in the tenement-house question, 207; causes of their being led to a craving for stimulants, 231; their attitude toward the church, 312
- Working girls' clubs, S. C., 413; holiday houses connected with the, 280
- Working girls' homes, S. C., 87
- Working girls' societies, S. C., 322-324; the New York Association of, 322; represent no philanthropic or charitable movement, 322; management of, 321; founded on three fundamental principles, 321; statistics of, 323; classes, lectures, receptions, and entertainments in connection with, 323; deposits made with Penny Provident Fund by, 323; their extent, 324
- Workingmen, the true church their only sure hope, G. C., 440; how to reach non-church-going, S. C., 179-189; their attitude towards the church, 185-187, 312; methods of reaching non-church-going, 181, 182, 188, 189
- World, the, the object of redemption, G. C., 467; the evolution of, 469, 470
- Worship, what it is, G. C., 290, 291
- Wright, Dr., on inebriety, S. C., 228, 229
- Wright, Prof. G. Frederick, D.D., LL.D., address by, S. C., 421-427
- Yale, early college course at, S. C., 469
- Young Men's Christian Association, the, G. C., 53, 89; in Australasia, 64; in Germany, 91, 92; in Italy, 122; in Holland, 125, 126; in Switzerland, 149; and athletics, S. C., 116, 124, 125-129; number of gymnasiiums in the U. S. connected with, 128
- Young Men's Christian Guild, the, S. C., 3; object of, 17
- Young Men's Christian Institute in London, G. C., 99
- Young Men's Institute, the, S. C., 29
- Young Men's Union, S. C., 52, 53
- Young Men's Sunday Evening Club, S. C., 60-63
- Young men and young women, how to put them to work, S. C., 47-59
- Young people's organizations, what can the churches effect through? S. C., 32-46
- Young People's Society of Christian Endeavor, the, G. C., 54; S. C., 3, 27, 40-43, 56, 155, 161; its chief aim, 43; has laid the foundations for the realization of the hopes of the Evangelical Alliance, 43; has given a great impulse to the cause of practical Christianity, 43
- Young Woman's Christian Association in Australasia, G. C., 65
- Zeller, S. C., 87
- Zeller's Refuge at Beuggen, G. C., 367
- Zenos, Prof. A. C., address by, S. C., 454-457
- Zinzendorf, G. C., 334, 339
- Zola, Emile, G. C., 78; defending materialistic science, 80
- Zululand, Norwegian missions in, G. C., 136
- Zwingli, G. C., 142, 312

National Perils and Opportunities.

THE DISCUSSIONS

OF THE

GENERAL CHRISTIAN CONFERENCE

HELD AT

WASHINGTON, D. C., DEC. 7-9, 1887,

UNDER THE AUSPICES AND DIRECTION OF

THE EVANGELICAL ALLIANCE

FOR THE UNITED STATES.

8vo, Cloth, \$1.50.

This book is indispensable to every one who would keep abreast of current religious thought and effort. The addresses and papers on those themes which vitally interest every American patriot and Christian form contributions of the most striking and permanent value to the literature of these subjects. The Washington Conference and its proceedings will be memorable, as marking the beginning of a great movement of general evangelical co-operation against the forces which threaten society, the church, and the state.

THE BOOK CONTAINS THE TEXT OF NOTABLE ADDRESSES BY

William E. Dodge, Opening Address; Bishop Edward G. Andrews, Address of Welcome; Rev. Daniel Dorchester, D.D., LL.D., Rev. Simon J. McPherson, D.D., The City as a Peril; Prof. Hjalmar H. Boyesen, Immigration; Pres. Merrill E. Gates, The Misuse of Wealth; Bishop J. F. Hurst, D.D., LL.D., Rev. Arthur T. Pierson, D.D., Estrangement from the Church; Bishop A. Cleveland Coxe, D.D., LL.D., Ultramontaniam; Rev. R. S. MacArthur, D.D., Rev. A. G. Haygood, D.D., LL.D., The Saloon; Rev. S. W. Dike, Perils to the Family; Col. J. L. Greene, The Social Vice; Pres. John Eaton, LL.D., Illiteracy; Pres. James McCosh, D.D., LL.D., Hon. Seth Low, E. H. Rogers, Relation of the Church to the Capital and Labor Question; Rev. James M. King, D.D., Pres. D. C. Gilman, LL.D., Rev. W. E. Hatcher, D.D., Christian Resources of our Country; Rev. R. S. Storrs, DD., LL.D., Bishop Samuel Harris, D.D., LL.D., Rev. Washington Gladden, D.D., LL.D., Prof. Geo. E. Post, M.D., Necessity of Co-operation in Christian Work; Rev. Josiah Strong, D.D., Methods of Co-operation in Christian Work; Rev. Frank Russell, D.D., Co-operation in Small Cities; Rev. A. F. Schauffler, D.D., Co-operation in Large Cities; Rev. A. J. Gordon, D.D., Individual Responsibilities growing out of Perils and opportunities.

"One of the most notable religious gatherings ever held in this country. . . . The meeting at Washington ought to mark a new era in the religious history of this country."—*Christian at Work*.

"All the prominent social questions which now confront the churches were discussed, and the foremost men in the churches were present to discuss them."—*Christian Union*.

"The treatment of the various subjects presented was worthy of the attention of the whole country."—*New York Observer*.

"The Christian Conference at Washington is an accomplished fact, and marks an epoch in the religious history of the republic."—*The Churchman*.

"Seldom if ever, certainly, have leading representatives of so many different branches of the Christian Church united in holding a series of meetings so long and so ably sustained, characterized by such an unqualified and hearty spirit of fraternity, and making such definite and serviceable impressions."—*The Congregationalist*.

"Nearly all the papers were of the highest order in their various departments, and the meeting cannot fail to be of great influence in promoting the co-operation of Protestant Christians."—*New York Christian Advocate*.

"The convention has been successful, far beyond what its projectors had imagined as possible, and old convention-goers agree that these meetings have been among the most wonderful and inspiring, both intellectually and morally, that they have ever attended."

—*The Examiner*.

Sent, post-paid, on receipt of price by

THE BAKER & TAYLOR CO.,
PUBLISHERS,

5 & 7 East 16th Street, New York.

National Needs and Remedies.

THE DISCUSSIONS

OF THE

GENERAL CHRISTIAN CONFERENCE

HELD AT

BOSTON, MASS., DEC. 4-6, 1889,

UNDER THE AUSPICES AND DIRECTION OF

THE EVANGELICAL ALLIANCE

FOR THE UNITED STATES.

8vo, Paper, \$1.00; Cloth, \$1.50.

THE BOOK CONTAINS THE TEXT OF ADDRESSES BY

William E. Dodge, Opening Address; Rev. A. J. Gordon, D.D., Welcome Address; Rev. Josiah Strong, D.D., Progress of Christian Co-operation since the Washington Conference; R. Fulton Cutting, Co-operative Religious Work in New York State; Prof. R. T. Ely, Ph.D., and Rev. Josiah Strong, D.D., The Needs of the City; Rev. Henry Fairbanks, The Needs of the Rural Districts; Rev. Frank E. Jenkins, The Mountain Whites of the South; Rev. J. M. Buckley, D.D., LL.D., Rev. Frank Russell, D.D., and Dr. J. L. Phillips, Needs of the Times and the Alliance Methods; Rev. Moses D. Hoge, D.D., and Archdeacon Alex. Mackay-Smith, D.D., Christian Co-operation in Awakening and Directing the Moral Sentiment of the Community; Prof. C. J. Little, Christian Co-operation in Relation to the Enactment of Moral Legislation; Rev. Howard Crosby, D.D., LL.D., and Hon. Walter B. Hill, Christian Co-operation in Relation to the Enforcement of Moral Legislation; Rev. L. T. Chamberlain, D.D., The Need of Permeating our Developing Civilization with the Spirit of Christ; Rev. David H. Greer, D.D., Christianity and the State; Bishop F. D. Huntington, D.D., LL.D., The Gospel and the People; Prof. Edmund J. Wolf, D.D., Our Debt and Duty to the Immigrant Population; Rev. C. E. Amaron, French Canadians in the United States; Rev. H. A. Schaffler, Slavonic Populations in the United States; Rev. Graham Taylor, D.D., and Joseph Cook, Arousing and Training the Activity of the Laity; Rev. Phillips Brooks, D.D., Need of an Enthusiasm for Humanity on the Part of the Churches; Rev. C. H. Parkhurst, D.D., Need of Personal Contact between Christians and Non-Church Goers; William E. Dodge, Closing Address; Rev. A. H. Plumb, D.D., Response.

"This Boston Conference is the most important event in the American religious world which we have been permitted to chronicle in a very long time."—*The Churchman*.

"A grand occasion."—*The Observer*.

"It (the Boston Conference) has proved to be one of the most significant and important gatherings of the year; indeed, it may be questioned whether it is not the most important gathering for many years."—*Evangelist*.

Sent, post-paid, on receipt of price by

THE BAKER & TAYLOR CO.,
PUBLISHERS,

5 & 7 East 16th Street, New York.

OUR COUNTRY:

Its Present Crisis and its Possible Future.

By Rev. JOSIAH STRONG, D.D.

REVISED EDITION HAVING THE CENSUS OF 1890.

12mo, 280 pages. Paper, 30 cents; Cloth, 60 cents.

The many thousands who read the earlier editions of this book, and were moved by its striking portrayal of our religious, social, and economic condition and tendencies, will learn with interest that the author has availed himself of the latest statistics of the Census of 1890, to make a revision of his work, which will cause it to show the changes of the last ten years, and to picture the actual situation of to-day.

This edition, which is printed from entirely new plates, has been enlarged by the insertion of a chapter on "Religion in the Public Schools," and by such additions to other chapters, that the book now contains more than one third more matter than the earlier issues. Diagrams have also been employed which forcibly illustrate some of the more startling statistical facts and comparisons. The book has been thoroughly revised from cover to cover, and much of it has been entirely rewritten. In its new form it adds to its original worth the merit of being the first general application of the results of the last Census to the discussion of the great questions of the day.

"This is a powerful book. It needs no introduction from other sources than its own. Its great strength lies in its facts. These are collated with rare skill, and verified by the testimony of men and of documents whose witness is authority. The book will speak for itself to every man who cares enough for the welfare of our country, to read it, and who has intelligence enough to take in its portentous story."—*Prof. Austin Phelps, in the Introduction.*

"This book has already been read by hundreds of thousands of our people, and no publication of the present decade has awakened a more profound and intelligent interest. As general secretary of the Evangelical Alliance, Dr. Strong has enjoyed for the past five years unrivalled opportunities of acquiring material for the revision and expansion of his book. Since it was issued the Census of 1890 has been completed and the situation of the country has changed in many respects. A new edition of a work so valuable and impressive was therefore demanded, and Dr. Strong has met the demand by a careful revision of the original work and the addition of a large amount of new material with illustrative diagrams. In its present form, and it is still compact and easily handled, we again commend it to all Christian and patriotic American citizens."—*New York Observer.*

"This is a new and revised edition of Dr. Strong's admirable work, based on the Census of 1890. It is an important and powerful book. The facts it presents are so momentous that every patriotic American should read it. Over 140,000 copies have already been sold, and we hope its circulation will reach a million during the present year."—*Lutheran Observer.*

Sent, postpaid, on receipt of the price by

THE BAKER & TAYLOR CO.,
PUBLISHERS,

5 & 7 East 16th Street, New York.

THE NEW ERA.

By REV. JOSIAH STRONG, D.D.

(Author of "OUR COUNTRY," now in its 160th thousand.)

400 pages. Library Edition, Cloth, gilt top, \$1.50. Plain cloth, 75 cents.
Paper, 35 cents.

CONTENTS.

I. The Nineteenth Century one of Preparation.—II. The Destiny of the Race.—III. The Contribution made by the Three Great Races of Antiquity.—IV. The Contribution made by the Anglo-Saxon.—V. The Authoritative Teacher.—VI. The Two Fundamental Laws of Christ.—VII. Popular Discontent.—VIII. The Problem of the Country.—IX. The Problem of the City.—X. The Separation of the Masses from the Church.—XI. The Mission of the Church.—XII. The Necessity of New Methods.—XIII. Necessity of Personal Contact.—XIV. Necessity of Co-operation.—XV. The Two Great Principles Applied to the Two Great Problems.—XVI. An Enthusiasm for Humanity.

" 'The New Era' is a mighty book."—*Pres. C. F. Thwing, Western Reserve University, Cleveland, O.*

"The book is simply invaluable."—*Central Baptist, St. Louis.*

"I account it a great book. I want everybody to read it."—*Jesse Macy, Professor of Constitutional History and Political Economy in Iowa College.*

"No work of modern times has moved me so deeply."—*Rev. L. T. Chamberlain, D.D., Philadelphia.*

"It is a glorious book. It surpasses even his first book and ought to have a million of readers."—*Rev. Theodore L. Cuyler, D.D.*

"One of the truly great books which America has produced. I find it difficult to speak my real conviction of the value of this book in words which will seem to be of truth and soberness."—*Rev. George A. Gates, D.D., President of Iowa College.*

"The book ought to be distributed in every church, every Sunday-school, and every religious convention. To carry out its wise suggestions would soon introduce a new era in our sinning, suffering, and sobbing world."—*Evangelist, N. Y.*

"To me it seems to be a masterpiece of Christian statesmanship. I have read 'The New Era' with that sense of reverence and profound stirring at the heart with which in rare moments I have read the prophecies of the Old Testament."—*Rev. J. H. Ecob, D.D., Albany.*

"The volume should be studied earnestly by every pastor, should go into every church and Sunday-school library, and the more homes into which it can be introduced the better. This is a book to be read, re-read, and prayed over. He who treats it thus will then look about him with enlarged vision to discover what more the Master has for him to do."—*Congregationalist, Boston.*

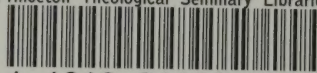
Sent, postpaid, on receipt of the price by

THE BAKER & TAYLOR CO.,
PUBLISHERS,

5 & 7 East 16th Street, New York.

[illegible]

Princeton Theological Seminary Libraries



1 1012 01161 2902